Memoirs

of the

First Director

of

The National Shrine

of

The Immaculate Conception

Washington, D. C.

by

Rt. Reverend Monsignor

Bernard A. McKenna, D.D., LL.D.

1915 · 1933

FROM SHADOWS and SYMBOLS to the TRUTH
Cor ad Cor loquitur
MARYGROVE COLLEGE
EX LIBRIS

Martin R. P. McGuire

SEGRETERIA DI STATO
DI SUA SANTITA

N.29498

Vatican City, January 22, 1960

Right Reverend and dear Monsignor McKenna,

It is my honor and privilege, at the august command of the Holy Father Pope John XXIII, to express to you His heartfelt gratitude for the specially bound copy of your publication "Memoirs of the First Director of the National Shrine of the Immaculate Conception" which you forwarded some time ago for His acceptance.

The recent inauguration of the National Shrine was yet another milestone in the admirable record of achievement of the Church in the United States, and this volume bears eloquent witness to the important part which you played in the preparation of that memorable event.

His Holiness can well understand the joy that you must have felt when you were privileged to see brought to happy completion the undertaking to which you had devoted so much of your priestly energy and zeal; and it is His confident prayer that Our Blessed Lady's powerful intercession may obtain for you an abundant measure of recompensing grace.

In pledge of that heavenly favor and in further token of His thankfulness for your thoughtful presentation, the Pontiff imparts to you and to the priests and people of Holy Angels Parish, His paternal Apostolic Benediction.

With sentiments of high esteem and cordial regard, I remain,

Yours sincerely in Christ,

+ A. Nell-Breuning
Substitute

Rt.Rev.Msgr.B.A.McKenna,D.D.,
Holy Angels Church
Philadelphia 26

This book is dedicated

to

Our Blessed Lady

Queen of the Universe

S.S. JOHANNES XXIII

HIS HOLINESS
POPE JOHN XXIII

Bishop of Rome, Vicar of Jesus Christ, Supreme Pontiff of the Universal Church, Patriarch of the West, Primate of Italy, Archbishop and Metropolitan of the Province of Rome, Sovereign of the State of Vatican City, Servus Dei Servorum.

Memoirs

of the

First Director

of

The National Shrine

of

The Immaculate Conception

Washington, D. C.

by

Rt. Reverend Monsignor
Bernard A. McKenna, D.D., LL.D.

1915 - 1933

These "MEMOIRS" are a personal tribute of love and affection for a dear friend and companion for more than a half century, recalling his many virtues, his noble example and intrepid courage in the construction of the Crypt of the National Shrine of the Immaculate Conception in Washington, D. C.

Feast of Christ the King, October 25, 1959

FOREWORD

Too often the circumstances in which great movements and institutions began are unwritten and, in course of time, are forgotten.

One of the greatest projects undertaken by the Catholic Church in the United States is the erection of the National Shrine of the Immaculate Conception on the campus of the Catholic University of America, at Washington, D.C. Only a few now living remember the important deliberations and preparations made for the realization of this gigantic project. Only a few realize the monumental difficulties encountered in translating a great and holy dream into a substantial and imperishable reality. In this brochure the National Shrine of the Immaculate Conception is spared the oblivion into which the beginnings of many institutions have been plunged. In this volume future historians will find invaluable background information.

The erection of this monument to Mary, the protectress of our nation was first a dream in the pious mind of Bishop Thomas J. Shahan,– – – America's most inspired dreamer. The divinely guided magician who made this dream come true was Right Reverend Bernard McKenna, Secretary and intimate companion of Bishop Shahan. No one knows the early problems and achievements connected with the inauguration of the incomparable monument to Mary as thoroughly as Monsignor McKenna.

Ignatius Smith, O.P.

JOHN CARDINAL O'HARA, C. S. C.
Cardinal Archbishop of Philadelphia

HIS EMINENCE
JOHN CARDINAL O'HARA, C.S.C.

Archbishop of Philadelphia; ordained September 9, 1916; appointed Military Delegate of the Armed Forces and Titular Bishop of Mylasa December 11, 1939; consecrated January 15, 1940; transferred to Buffalo March 10, 1945; installed May 8, 1945; transferred to Philadelphia November 28, 1951; installed January 9, 1952; imposition of Pallium May 12, 1953; created Cardinal Priest of the Title of Saints Andrew and Gregory on the Caelian in the Consistory of December 15, 1958.

MOST REV. THOMAS J. SHAHAN, D.D.
"AMERICA'S MOST INSPIRED DREAMER"
Nov. 20, 1959. This is the day he would have longed most to see!

PROPHESY

The following excerpt from a handwritten letter by Monsignor Shahan, Rector of Catholic University under date of March 2, 1914 and addressed to Father McKenna is quoted—"I wish I could show you the hundreds of most touching letters I have received, showing that the work is truly popular. We need a Church very badly, but I would be content if I could build and pay for the crypt of it, capable of holding a thousand and quite high, perhaps thirty feet.

"The great upper Church is another thing, and I may not see it built. It ought to be a very lovely edifice inside and outside and there is love enough in this country for the Blessed Virgin to make it a perfect gem in every sense."

"He was a client of our Blessed Mother, simple and tender as a child in his devotion to her, yet perhaps the most dauntless crusader of Mary the Church of America has ever known, attempting the seemingly impossible in planning a University church which at the same time would be a National Shrine of Christ's Immaculate Mother, binding by ties of love every Catholic home of our land to what he visioned as the noblest temple of this continent. He would have Mary bring the message of Catholic higher education to every family."

FINAL DRAWING OF NATIONAL SHRINE OF THE IMMACULATE CONCEPTION

PROPHESY

On the occasion of the Centenary of the Dominican Order, November 15, 1916, Dr. Peter Guilday, professor Church History at the Catholic University, preached a most eloquent sermon. We quote from it as follows:

"If that tongue, so eloquent of old, as in the days, when, with Mary's name on his lips, he went about the plains of Languedoc, preaching her humility, her sanctity, her power, as co-redemptress of the world—if that tongue were to speak it would describe to us the scenes of an ascendant triumph in the ages to come, when the university at whose doors you stand—this heart-center of the Church in America—will seek its supreme Ideal in the Tabernacle of a noble Shrine dedicated to the IMMACULATE CONCEPTION OF THE MOTHER OF GOD. Out in the center of a generous space will stand that Cathedral, like the Temple of Jerusalem, the pivot of the Catholic Church in this new Land of Promise. Its lofty towers will meet the first bright white light of dawn breaking through the clouds. Rising from its foundations a milk-white spire will soar toward Heaven, and on that spire a crown will rest, studded with gems, placed there one after the other by those that love Mary throughout the land.

"The veil of that great dawn of reality may be drawn aside on a holy anniversary such as this, and we may look out upon that future with the apocalyptic vision of Dominic's eyes, and see gathered around that Shrine the cortege of them that will be signed here with the sign of the servants of God on their foreheads."

HIS EXCELLENCY, MOST REVEREND PATRICK A. O'BOYLE, D.D.
Archbishop of Washington, D. C.
and
Chancellor of the Catholic University of America.

His Excellency,

MOST REVEREND PATRICK A. O'BOYLE, D.D.

Archbishop of Washington, D. C., ordained May 21, 1921; appointed Archbishop of Washington November 29, 1947; consecrated January 14, 1948; installed January 21, 1948; named Assistant at the Pontifical Throne December 25, 1955; at present Chancellor of Catholic University and Director of the National Shrine.

A GROUP OF PAPAL BENEFACTORS OF THE NATIONAL SHRINE ADORNING THE OFFICE OF THE FIRST DIRECTOR OF THE NATIONAL SHRINE, REVEREND DOCTOR BERNARD A. McKENNA.

Five Popes especially devoted to the Immaculately Conceived Mother of God adorned the office of the first director of the National Shrine, Father Bernard A. McKenna, in 1920—

---

1. Pope Pius IX, who gave to the Church Universal the exquisite dogma of the Immaculate Conception.

---

2. Pope Leo XII who stressed the importance of reciting the Holy Rosary.

---

3. Pope, St. Pius X, who enthusiastically endorsed the erection of Shrine proposed by Monsignor Shahan.

---

4. Pope Benedict XV, who first promised a mosaic and blessed the project.

---

5. Pope Pius XI, who actually ordered the mosaic to be made for the Shrine and sent Count Muccioli to Madrid to select one of the Murillo's to be put into mosaic for the National Shrine.

POPE SAINT PIUS X

PIUS THE TENTH AND THE NATIONAL SHRINE

When I asked him for a word of encouragement to our collectors and contributors, and for his approval of the National Organization of Catholic Women for the purpose of building the holy shrine, he gladly consented, and promised me that he would soon send the Apostolic Letter which we have now the happiness of laying before the readers of *Salve Regina*. It is one of the last acts of the great Pontiff whose name will be remembered for ages as that of a most benign and gentle, patient and paternal ruler of Holy Church, an administrator of rare insight and courage, and whose own saintly life was the best illustration of the many beautiful and needed reforms that he executed within one short decade.

Bishop Shahan

Apostolic Letter of Our Holy Father, the Late Pope Pius the Tenth, in Favor of the National Shrine of the Immaculate Conception

To Our Beloved Son, James Cardinal Gibbons, of the Title of Santa Maria in Trastevere, Archbishop of Baltimore

Pope Pius the Tenth,

Beloved Son: Health and Apostolic Benediction

Many pious Catholic women have by their intelligent zeal added another remarkable proof to the numerous evidences of active charity which we so frequently receive from the United States. We have been informed that they have created an association for the collection of funds to build on the grounds of the Catholic University of America a church which shall foster the piety of the youthful students and meet the spiritual needs of the vicinity. How highly We esteem this project We need not say, since nothing could be more useful to the Church or further more helpfully the welfare of the Republic. Both Church and State are, indeed, deeply indebted to those who guide the youthful mind at an early age to the places where it may be more fully and efficaciously imbued with that holy fear of God which is the beginning of wisdom.

It is more desirable, therefore, that all Catholics should promptly and generously contribute toward the happy completion of this Church, which so many praiseworthy Catholic women have undertaken. In this way will arise a masterpiece of religious architecture which will lift heavenward the minds of every student who enters it, make him thirst for wisdom from above, fill his heart with the same and preserve it religiously while he lives.

May these holy prayers be heard through the Immaculate Mother of God, in whose honor it has been decided to build this Church, and may her motherly eyes watch day and night over the Catholic University at Washington.

Meanwhile as a pledge of divine favor and of our benevolence, We give you, Beloved Son, the Association of ladies above mentioned, your clergy and faithful, with all Our heart, the Apostolic benediction. Given at Rome at St. Peter's, the eighth day of July, 1914, the eleventh year of Our Pontificate.

BENEDICT XV

Salve Regina offers its modest congratulations to the new Pope who takes the place of Peter vacated by the tenth Pius. His reign begins amid universal peace in the Church, but amid almost universal war in the world. May the Holy See suffer no harm during these calamitous days, and may the Holy Spirit inspire the succeeding Peter with the wisdom, courage and energy needed for his exalted office! Catholics everywhere will see a good omen in his touching appeal to Our Blessed Mother made in his allocution to the new Cardinals. May she guard and guide him at all times and above all procure for Holy Church through him that peace and good order of civil society without which she cannot progress and rightly fears the saddest consequences for her work and her institutions!

Salve Regina, August 1, 1919, Vol. 6, No. 5

POPE BENEDICT XV TO AMERICAN BISHOPS

To James Gibbons, Cardinal of the Holy Roman Church, Archbishop of Boston, and to the other Archbishops and Bishops of the United States of America. Beloved Sons, Venerable Brethren, Health and Apostolic Benediction.

. . . We make known to you also how deeply We rejoice to hear that popular devotion to Mary Immaculate has greatly increased in view of the proposal to build on the grounds of the University the National Shrine of the Immaculate Conception. This most holy purpose merited the approval and cordial praise of Our Predecessor of happy memory, Pius X. We, too, have always hoped that at the earliest possible date there would be built in the National Capital of the great Republic, a temple worthy of the Celestial Patroness of all America, and that all the sooner because, under the special patronage of Mary Immaculate, your University has already attained a high degree of prosperity. The University, We trust, will be the attractive center about which will gather all who love the teachings of Catholicism; similarly, We hope that to this great church as to their own special sanctuary will come in ever greater numbers, moved by religion and piety, not only the students of the University, actual and prospective, but also the Catholic people of the whole United States. O may the day soon dawn when you, Venerable Brethren, will rejoice at the completion of so grand an undertaking! Let the good work be pushed rapidly to completion, and for that purpose let everyone who glories in the name of Catholic contribute more abundantly than usual to the collections for this church, and not individuals alone but also all your societies, those particularly which, by their rule, are bound to honor in a special way the Mother of God. Nor in this holy rivalry should your Catholic women be content with second place, since they are committed to the promotion of the glory of Mary Immaculate in proportion as it redounds to the glory of their own sex.

After thus exhorting you, it behooves Us now to set an example that will lead Our hearers to contribute with pious generosity to this great work of religion, and for this reason We have resolved to ornament the high altar of this Church with a gift of peculiar value. In due time, We shall send to Washington an image of the Immaculate Conception made by Our command in the Vatican Mosaic Workshop, which shall be at once a proof of Our devotion towards Mary Immaculate and Our goodwill toward the Catholic University. Our human society, indeed, has reached that stage in which it stands in most urgent need of the aid of Mary Immaculate, no less than of the joint endeavors of all mankind. It moves now along the narrow edge which separates security from ruin, unless it be firmly re-established on the basis of charity and justice.

In this respect, greater efforts are demanded of you than of all others, owing to the vast influence which you exercise among your people. Retaining, as they do, a most firm hold on the principles of reasonable liberty and of Christian civilization, they are destined to have the chief role in the restoration of peace and order, and in the reconstruction of human society on the basis of these same principles, when the violence of these tempestuous days shall have passed. Meantime, We very lovingly in the Lord impart the Apostolic benediction, intermediary of divine graces and pledge of Our paternal goodwill, to you Our Beloved Sons, to Our Venerable Brethren and to the clergy and people of your flocks, but in a particular manner to all those who shall now or in the future contribute to the building of the National Shrine of the Immaculate Conception at Washington.

Given at St. Peter's, Rome, the tenth day of April, 1919, in the fifth year of Our pontificate.

BENEDICT PP. XV.

POPE PIUS XI

Salve Regina, July, 1922, Vol. 9, No. 7

APOSTOLIC LETTER OF POPE PIUS XI

To our Beloved Sons William Cardinal O'Connell of the Title of St. Clement, Archbishop of Boston, and Dennis Cardinal Dougherty of the Title of Sts. Nereus and Achilles, Archbishop of Philadelphia, and to our Other Venerable Brothers the Archbishops and Bishops of the United States of North America.

Pius XI, Pope

Beloved Sons and Venerable Brothers,

Greetings and Apostolic Blessing.

Knowing full well how much can be done by Catholic Institutions for the right formation of heart and mind, We at the beginning of our Pontificate, cannot but turn our whole thought and care upon those noble seats of learning which, like your University, have been established in order to train up teachers of truth and to spread more abundantly throughout the world the light of knowledge and of Christian wisdom.

Accordingly, since We have ever loved that great work from the time it was founded, at the instance of the American bishops, by Our Predecessor of happy memory, Leo XIII, so also We have not failed, as occasion offered, to praise the zeal of those who strove by all manner

of means to further it, in the firm conviction that the Church in America would derive the greatest benefit from a home of study wherein Catholic youth are more thoroughly trained in virtue and sacred science.

Reasons for Foundation of the Catholic University of America.

Now, among other reasons for founding the University which the Bishops presented in their letter to the Holy See after the Third Plenary Council of Baltimore, was "that condition of mind which can be protected against wide-spreading error and strengthened in faith by the deeper investigation of truth both revealed and natural on the part of the faithful and especially on the part of the clergy." Weighty as they then were, these reasons are of even greater weight at this time when all are striving to the best of their power for the restoration of order in human society. For it is plain that no such reconstruction will come about unless youth be rightly educated. Nor is any and every sort of education fitted for the attainment of the desired end, but only that in which instruction is based on religion and virtue as its sure foundation and which the Church unceasingly has commended in every possible way.

National Shrine of the Immaculate Conception

But it is essential that youth while they study should be kindled with ardor for knowledge and piety alike, especially by devotion to the Great Mother of God who is the Seat of Wisdom and the Source of Piety, and therefore the American Bishops, Protectors of the University in Washington, have formed the excellent design of building on its grounds the National Shrine of the Immaculate Conception. For it is fitting that side by side with the temple of knowledge should stand the house of prayer, because "godliness is profitable to all things" and "knowledge without piety puffeth up." For this reason we, like our Predecessors of happy memory Pius X and Benedict XV, cherish with fatherly affection both the University and the newly planned Shrine; and We pray that this great work may soon be brought to completion so that from it as from the seat of her loving kindness, the Virgin Mother may bestow upon all America the heavenly gifts of wisdom and salvation.

Three Important Aims

Therefore, Venerable Brothers, recalling your minds to that object which your predecessors had in view when they founded the University, We desire that you take measures toward realizing that same object in accordance with the directions given in the Apostolic Letter "Magni Nobis gaudii" whereby Leo XIII brought the University into existence.

So doing you will easily accomplish these three things:

1. The best among your clergy and laity will be so educated and duly provided with knowledge that they will prove a credit to the Church and will be able to explain and uphold the Catholic faith.

2. The teachers in your seminaries, colleges, and schools, from this time on, will be properly trained, not only equipped with all manner of culture, but thoroughly imbued with a genuine Catholic sense.

3. There will be close cooperation and unity in the formation of youth—a matter of utmost importance, especially in America where the work of education is conducted on such firm and definite principles of organization that all the schools are linked together in a certain uniformity and system.

One Fully Equipped University

We fully understand of course that in your country with its vast extent, there is room for more than one university. However, new undertakings of this sort would be ill-advised if they should remain incomplete or if their faculties should lack in number or fail to increase. Better one University completely organized and equipped than many of stunted growth.

Such surely was the thought of the American bishops when they petitioned the Holy See not to approve the foundation of other universities or to favor any such plan until the Episcopate should have manifested its will in this regard. Complying with this request, the Congregation of Propaganda by its rescript of March 23, 1889, which further explained the ordinance of Leo XIII in his Apostolic Letter "Magni Nobis gaudii," forbade the establishment of other universities or institutions of like character,

until all the usual Faculties should have been organized in the Catholic University at Washington.

This indeed was a timely and prudent prohibition, especially when one considers that today there are so many other common needs of the most pressing kinds, which make demands upon the charity and generosity of the faithful. Further to be considered is this: the University at Washington, by preparing teachers for the universities of the future, will serve for them all, as a splendid example and an efficacious bond of unity, if through the effort of all loyal Catholics, under the guidance of the American Bishops, it be fully and perfectly developed.

The University Belongs to all

It must be remembered that, as Leo XIII in his wise Constitutions declares, the whole thought and concern of the entire American Episcopate is to be centered on the University. If, as must needs be, a small group of bishops is charged with its government and administration, nevertheless all should have at heart its development since it was established for the benefit of all dioceses of America.

A Definite Plan to be Submitted to the Holy See

To do this thing, it is absolutely necessary that you, Venerable Brothers, take counsel among yourselves and present through Our Sacred Congregation which has charge of universities a fixed and definite plan or program whereby you will more fully obtain the useful results which are expected of your Institution. This plan which you will surely submit to Us as soon as possible for Our approval, will produce, We are confident, the desired fruits by providing ways and means both to establish new Faculties and more quickly to collect and administer the funds that are needed. For We have no doubt that your clergy and people who have given such splendid proof of their generosity toward every kind of good work, will eagerly follow the example of their Pastors and, as usual, contribute willingly and liberally to the support of their University, the most useful of their many works.

And now, Venerable Brothers, feeling sure that you will continue your active interest in the American College in Rome which offers so many advantages for the training of your clergy, knowing moreover your steadfast loyalty toward the Vicar of Jesus Christ and your earnest devotion to the welfare of souls, We confidently hope that, under God's favor, this Letter will prove effectual by so reinforcing your common endeavor that devotion to the cause of Catholic education may day by day increase among you. You will thus afford Us great assistance for the administration of the Apostolic office which the Providence of God in His inscrutable design, has entrusted to Us; and you will have great joy in the consciousness of duty fulfilled while you so zealously strive to extend the kingdom of the Lord Jesus on earth.

Gladdened by this hope, We implore you for the choicest blessings and as a token of heavenly gifts and a proof of Our special good will, We from the fullness of Our heart bestow upon you, Venerable Brothers, and upon the whole flock entrusted to each of you, Our Apostolic Benediction.

Given at St. Peter's Rome on the twenty-fifth of April MCMXXII, in the first year of Our Pontificate.

Pius XI, Pope

His Holiness, Pope Pius XII

Watchful Shepherd of the World-wide Flock
Burdened Vicar of the Cross-bearing Savior;
Leader among Leaders
and
Burning Torch in Cloudy Days;
Our Father upon Earth
and
Our Infallible Guide to Heaven.

BOOK A

JAMES CARDINAL GIBBONS

Cardinal Archbishop of Baltimore

Chancellor of the Catholic University

Earliest Benefactor of Shrine

Magnanimous Patron of Shrine

PRAY FOR THE REPOSE OF THE SOUL
OF

His Eminence, JAMES CARDINAL GIBBONS

Cardinal Priest of the Holy Roman Church
Title, Sancta Maria in Trastevere

Born July 23rd, 1834
Died March 24th, 1921

R. I. P.

O God, Who in the ranks of the Apostolic Priesthood hast caused Thy servant JAMES to stand before Thee in the high place of Cardinal Priest, grant, we beseech Thee, that he may be joined unto the company of such in everlasting blessedness. Through Christ our Lord, Amen.

PONTIFICAL BENEFACTORS
of
THE SHRINE
of the
IMMACULATE CONCEPTION

PIUS IX

LEO XIII

ST. PIUS X

BENEDICT XV

PIUS XI

PIUS XII

To Rev. Bernard A. McKenna S.J.
with the paternal regards of
J. Card. Gibbons

Easter Sunday 1916.

CHANCELLOR OF THE CATHOLIC UNIVERSITY OF AMERICA

The Cathedral
408 North Charles street
Baltimore Sept. 26, 1920.

My dear Father McKenna;-

I cannot deny myself the pleasure of telling you how impressed I was with the ceremony of Wednesday last. Not only was it a grand affair in every respect, but the uncommon smoothness with which the ceremony was carried through was a source of genuine satisfaction.

To you then, who directed so well the whole proceedings, I extend my hearty congratulations. May God bless your efforts and bring your work to a happy fruition.

Please be good enough to give the enclosed to the Rt. Rev. Rector, and ask him to communicate the same to the secretary, the Bishop of Richmond.

Faithfully yours in Christ,
J. Card. Gibbons.

Rev. Bernard McKenna.
Washington, D.C.

His true religious memorial will ever be the Catholic University of America, which he opened in 1889, after securing its foundation by Leo XIII and the entire American Catholic Hierarchy. He was its inspiration, its support, and its savior. His great love for American Catholicism enabled him to grasp at an early date the necessity of a great central school for the higher education of the Catholic clergy and laity, obliged for a century to repair to Europe in search of advanced training for the higher intellectual duties and needs of their religious and ecclesiastical life. When twenty-five years of the University's life had passed, he was able to view in retrospect the trials which attended the founding of America's foremost Catholic school; and he saw those years filled with progress, but also with great responsibility. The honor of the Church in the United States, he said at the Silver Jubilee of the Catholic University, in 1916, was bound up irrevocably with the Catholic University of America; for it was founded not to meet the needs of a single diocese nor of any particular section of the country, but to further the welfare of religion in every diocese, parish and home. Committed by the Holy See with all due solemnity to the care of the American hierarchy, and immediately to him as Chancellor, the University was a sacred trust, and as the head of the oldest Catholic see in the United States, Cardinal Gibbons regarded it as a special favor granted to him by Almighty God that he was permitted to devote so much of his time to this sacred cause. "From the beginning," he said, "the University has been to me an object of deepest personal concern. Through its growth and through all the vicissitudes which it has experienced, it has been very near to my heart. It has cost me, in anxiety and tension of spirit, far more than any other of the duties or cares which have fallen to my lot. But for this reason, I feel a greater satisfaction in its progress."

It seems proper to quote here the admirable words of Archbishop Glennon in his eulogy on the Cardinal. After describing his part in the Third Plenary Council of Baltimore, he said:

"Turn we to his other great work the Catholic University. While under papal charter, the Cardinal was in effect its head, its heart and its inspiration. He gave to it his best thought, his warmest affection and his unfailing support. He looked to it to carry out his life work—to bring the mind of the Church to all the questions of the age, and stand as a light perennial to the nation and the world.

"Paralleling the dying request of a national hero of other days, the Cardinal, were he to speak, would, I believe, leave as a heritage his body to Baltimore, his heart to the University and his soul to God. Most certainly, he now bequeaths its care to us as a sacred trust; and I am convinced that I rightly interpret the will and wish of both clergy and laity of the American Church in declaring now beside his mortal remains that we will not break faith with him—that for his sake and for the sake of our ancient faith and for the sake of eternal truth this great school shall endure and prosper, supported by a united and generous people."

The Cardinal Gibbons Memorial Hall at the University represents in some degree the gratitude of the Catholic people for his devotion to the higher education of Catholics, but his true memorial will be the completion of the great work to which he devoted his best thought, the best years of his life, and of whose resources he brought together personally about one million dollars. May I not fitly apply to him the spirit at least of the praise which Shakespeare puts in the mouth of Griffith as she recalls the princely generosity of Cardinal Wolsey in the building and endowment of Christ's College?

Ever witness for him
Those twins of learning, that he raised in you,
Ipswich and Oxford! one of which fell with him
Unwilling to outlive the good man did it;
The other, though unfinished, yet so famous,
So excellent in art, and still so rising
That Christendom shall ever speak his virtue.

—*Bishop Shahan in*
Ecclesiastical Review, May, 1921.

PLEDGE CATHOLIC SUPPORT

Archbishops Prepare Communication To President On the War

Washington, April 18—Full and hearty support of Catholic people for the Government in the war was pledged in a communication to President Wilson prepared today by Catholic Archbishops of the United States at their annual meeting here. The Archbishops will call upon their people to rally to the aid of the nation and give their support.

Cardinal Gibbons presided over today's sessions, and Cardinal O'Connell also was present. Cardinal Farley sent word that he was detained at home by a cold.

The Archbishops announced that they were taking measures to assure service by the Catholic sisterhood and by Catholic women for all kinds of hospital work, or for any service they can render the Government.

April 20, 1917.

Catholic Pledge / Loyalty to Nation / Archbishops Unite in Letter to President / Accepting War / Decree Unreservedly. / Ready to Bear Their Part / Services of Hierarchy, Priests, Con- / secrated Women, and Congrega- / tions Offer to Government.

Baltimore, April 19—The Archbishops of the United States have addressed a letter to President Wilson pledging the loyalty of the Catholic hierarchy, the clergy and people of that faith in this country to the President and the Government, and accepting "wholeheartedly, and unreservedly" the decree of Congress proclaiming this country to be in a state of war.

The letter, which was adopted by the Archbishops at their annual meeting in the Catholic University at Washington yesterday, is signed by all the Archbishops who were present, eight in number, the remaining six being unavoidably absent. It was sent to the President today by Cardinal Gibbons, Chairman of the meeting for personal delivery to President Wilson at his White House by special appointment. The bearers of this patriotic and precious pledge were his Excellency, the Rector of Catholic University, Bishop Shahan, and his secretary, Father Bernard A. McKenna, director of the National Shrine of the Immaculate Conception. The text follows:

"Mr. President:

"Standing firmly on our solid Catholic tradition and history from the very foundation of this nation, we reaffirm in this hour of stress and trial our most sacred and sincere loyalty and patriotism toward our country, our Government, and our flag.

"Moved to the very depths of our hearts by the stirring appeal of the President of the United States and by the action of our national Congress, we accept wholeheartedly and unreservedly the decree of that legislative authority proclaiming this country to be in a state of war.

"We have prayed that we might be spared the dire necessity of entering the conflict. But now that war has been declared, we bow in obedience to the summons to bear our part in it, with fidelity, with courage, and with the spirit of sacrifice, which as loyal citizens we are bound to manifest for the defense of the most sacred rights and the welfare of the whole nation.

"Acknowledging gladly the gratitude that we have always felt for the protection of our spiritual liberty and the freedom of our Catholic Institutions under the flag, we pledge our devotion and our strength in the maintenance of our country's glorious leadership in those possessions and principles which have been America's proudest boast.

"Inspired neither by hate nor fear, but by the holy sentiments of truest patriotic fervor and zeal, we stand ready, we and all the flock committed to our keeping, to co-operate in every way possible with our President and our National Government, to the end that the great and holy cause of liberty may triumph, and that our beloved country may emerge from this hour and test stronger and nobler than ever.

"Our people now, as ever, will rise as one man to serve the nation. Our priests and consecrated women will once again as in every former trial of our country, win by their bravery, their heroism, and their service, new admiration and approval.

"We are all true Americans, ready as our age, our ability, and our condition admit, to do whatever is in us to do, for the preservation, the progress, and the triumph of our beloved country.

"May God direct and guide our President, and our Government, that out of this trying crisis in our national life, may at length come a closer union among all the citizens of America, and that an enduring and blessed peace may crown the sacrifice which war inevitably entails.

"James Cardinal Gibbons, Archbishop of Baltimore, Chairman,

"William Cardinal O'Connell, Archbishop of Boston,

"John Ireland, Archbishop of St. Paul,

"John J. Glennon, Archbishop of St. Louis,

"Sebastian G. Messmer, Archbishop of Milwaukee,

"Henry Moeller, Archbishop of Cincinnati,

"Edward J. Hanna, Archbishop of San Francisco,

"George W. Mundelein, Archbishop of Chicago.

May 11, 1917, p. 11:2

Wilson Thanks Cardinals

Expresses Appreciation of Resolutions Adopted by Archbishops. Special to the New York Times.

Baltimore, May 10—President Wilson has written to Cardinal Gibbons a letter of appreciation for the communication sent him by the Baltimore prelate at the time the Archbishops of the United States were in session at the Catholic University at Washington. The Baltimore Catholic Review of this week publishes the letter, which is as follows:

The White House

Washington, April 27, 1917.

My Dear Cardinal Gibbons: The demands on my time incident of the arrival and entertainment of the foreign commissioners now in Washington have delayed my replying to your gracious letter of April 19. I am sure you will understand, and I beg that you will pardon the delay.

The very remarkable resolution adopted by the Archbishops of the United States at their annual meeting in the Catholic University on April 18 last, a copy of which you were kind enough to send me, warms my heart and makes me very proud indeed that men of such large influence should act in so large a sense of patriotism and so admirable a spirit of devotion to our common country.

Cordially and sincerely yours,

Woodrow Wilson

His Eminence J. Cardinal Gibbons,
Baltimore, Maryland

—*New York Times*, April 19, 1917, p. 20, col. 2.

VESTED FOR SOLEMN BENEDICTION, DEC. 8, 1928
Bishop Shahan, center, Fr. McAdams, of Wash., D. C., Deacon, and Fr. Skelley, of Phila., Sub-deacon, Monsignor Ed. A. Pace and members of I. F. C. A.

CELEBRITIES IN SURVEY
DURING CONSTRUCTION
OF THE
NATIONAL SHRINE

POPES

Leo XIII	1878—1903
St. Pius X	1903—1914
Benedict XV	1914—1922
Pius XI	1922—1939
Pius XII	1939—1958
John XXIII	1958—

ARCHBISHOPS OF PHILADELPHIA

Patrick John Ryan	1884—1911
Edmund Francis Prendergast	1911—1918
Dennis Cardinal Dougherty	1918—1951
John Cardinal O'Hara, C.S.C.	1951—

CHANCELLORS OF THE CATHOLIC UNIVERSITY

James Cardinal Gibbons	1889—1921
Michael J. Curley	1921—1947
Patrick A. O'Boyle	1947—

RECTORS OF THE CATHOLIC UNIVERSITY

Thomas J. Shahan	1909—1928
James A. Ryan	1928—1936
Joseph M. Corrigan	1936—1942
Patrick J. McCormick	1943—1953
Bryan J. McEntegart	1953—1957
William J. MacDonald	1957—

PRESIDENTS OF THE UNITED STATES

Wm. McKinley	1897—1901
Theodore Roosevelt	1901—1909
Wm. H. Taft	1909—1913
Woodrow Wilson	1913—1921
Warren G. Harding	1921—1923
Calvin Coolidge	1923—1929
Herbert C. Hoover	1929—1933
Franklin D. Roosevelt	1933—1945
Harry S. Truman	1945—1953
Dwight D. Eisenhower	1953—

JOHN RUSKIN

We may live without architecture, and worship without her, but we cannot remember without her. How cold is all history, how lifeless all imagery, compared to that which the living nation writes and the uncorrupted marble bears. There are but two strong conquerors of the forgetfulness of men, Poetry and Architecture, and the latter in some sort includes the former, and is mightier in its reality; it is well to have, not only what men have thought and felt, but what their hands have handled and their strength wrought and their eyes beheld, all the days of their life.

Let us then, with open minds, turn to this art of the builder, "the strongest, proudest, most orderly, most enduring of the arts of men that if once well done will stand more strongly than the unbalanced rocks, more prevalently than the crumbling hills; the art which is associated with all civic pride and sacred principle; with which men record their power, satisfy their enthusiasm, make sure their defense, define and make dear their habitation.

THE TABLET COMMEMORATING THE MARY MEMORIAL ALTAR
Mrs. Finan, Pres. I. F. C. A., Bishop Shahan, Mrs. Sheeran, Mrs. Whitton and Dr. B. M. Kenna—Dec. 8 1928

Cardinal Gibbons' Jubilee Celebration in 1919. In the front row are, left to right: [illegible]

CARDINAL CERRETTI AGAIN VISITED THE SHRINE JANUARY 5, 1929

GOLDEN JUBILEE OF CARDINAL GIBBONS IN 1919

Salve Regina, May 1, 1919, Vol. 6. No. 3

CARDINAL GIBBONS' JUBILEE

During the recent Episcopal Jubilee of Cardinal Gibbons at the Catholic University at which nearly eighty bishops were present, many manifestations of zeal for Mary's honor and the glory of her Divine Son were apparent. Besides words of encouragement for the work of the Shrine, many visited the office of the *Salve Regina* and gave a token of their earnestness in the work.

One of the most encouraging marks of devotion, which we some time ago received, was the visit to *Salve Regina* office of Bishop Julien, of Arras, in France, whose Cathedral has been totally destroyed. Hearing of our work and having a tender devotion to our Blessed Mother, his eyes filled with tears at the thought of his own demolished Cathedral, he gave a donation to our Shrine and blessed the work.

Totally unaware of this, another son of France, and now Vicar Apostolic of Alaska, Rt. Rev. Bishop Joseph Crimont, S.J., came to give his donation and to say he, too, wanted his Eskimo children represented in the National Shrine of North America. Both Bishop Julien and Bishop Crimont, S.J., deemed it an honor to personally sign their names in the records of the Shrine.

May Our Blessed Mother obtain for these Children of Mary unspeakable blessings, not merely for their gifts, but especially for the good example which they have given!

GOLDEN JUBILEE OF CARDINAL GIBBONS

The Golden Jubilee of the Episcopate of the Eminent Chancellor of the University was celebrated on February 20 at the University with a remarkable participation of the American Episcopate. Cardinal O'Connell, Archbishop Cerretti, Special Envoy of the Holy See for the occasion, Archbishop Bonzano, Apostolic Delegate, and seventy archbishops and bishops, were present at the celebration, also many distinguished priests and prominent laymen. This noble event crowned fittingly the thirtieth year of the University's existence, and furnished a suitable occasion for the formal recognition by the American Hierarchy of the debt which Church and State owe to Cardinal Gibbons, and of the esteem and affection which the American Catholic clergy and people cherish for the great man who during fifty years has held aloft, amid universal admiration, the banner of religion and patriotism. The University was proud to be the scene of this great demonstration, and to express, however imperfectly, its profound gratitude to its first Chancellor whose confidence, wisdom, devotion, love, and princely generosity have been so largely responsible for its continuous growth, increasing influence, and ever wider range of service to every large Catholic interest.

1. Bishop Lenihan
2. Bishop MacGinley
3. Bishop Van de Ven
4. Bishop Gibbons
5. Cardinal Mundelein
6. Cardinal Hayes
7. Archbishop Hanna
8. Archbishop Daeger
9. Bishop Gannon
10. Bishop Shahan
11. Bishop Noll
12. Bishop Reverman
13. Bishop Feehan
14. Bishop Althoff
15. Bishop Mitty
16. Bishop Hafey
17. Bishop Heelan
18. Bishop White
19. Bishop Kelly (Winona)
20. Bishop Byrne (Ponce)
21. Bishop Gercke
22. Bishop Mahoney
23. Bishop Bohachevsky
24. Bishop Tief
25. Bishop Rohlmann
26. Bishop Drumm
27. Bishop Schwertner
28. Bishop Busch
29. Bishop Gerken
30. Bishop Swint
31. Bishop Lynch
32. Bishop Walsh (Trenton)
33. Bishop Griffin
34. Bishop Jeanmard
35. Archbishop Dowling
36. Bishop Welch
37. Bishop Brennan
38. Bishop Beckmann
39. Bishop Schuler
40. Bishop Conroy
41. Bishop Toolen
42. Bishop Schrembs
43. Bishop Gallagher
44. Bishop McGrath
45. Bishop Lawler
46. Bishop McGovern
47. Bishop Tihen
48. Bishop Floersh
49. Bishop Finnigan
50. Bishop McAuliffe
51. Bishop Gerow
52. Bishop Turner
53. Bishop Morris
54. Archbishop Shaw
55. Bishop Pinten
56. Bishop Lillis
57. Bishop Hoban
58. Bishop Boyle
59. Bishop Hickey (Providence)
60. Abbot Taylor
61. Bishop Kelley (Oklahoma)
62. Rev. Dr. McKenna

SEVENTH ANNUAL MEETING OF THE AMERICAN HIERARCHY
HELD AT THE CATHOLIC UNIVERSITY OF AMERICA
WASHINGTON, D. C., SEPTEMBER 14-15, 1927.

PRELIMINARY PLANNING

BY

CHARLES D. MAGINNIS, ARCHITECT

The National Shrine of the Immaculate Conception, under construction in Washington, is designed as a symbol of American Catholic devotion to the Blessed Virgin. Very important precedents which may be quoted are: Santa Maria Maggiore, of Rome; Santa Maria del Fiore, Florence; the noted modern shrines, in France, of Lourdes and Fourviere, the Swiss shrine of Einsiedeln, as well as the great New World shrine in Guadaloupe, Mexico. The shrine at Washington will be one of the world's great Christian temples, in size and monumental character ranking with the most celebrated cathedrals of Europe.

The site chosen for the building is the west side of the grounds of the Catholic University, at Brookland, very near the National Soldiers' Home. It is felt to be fitting that a great architectural work embodying the highest historical ideals of Catholic art shall be related to this center of Catholic culture, and it is the hope of those deeply concerned in the success of the enterprise that the traditions of Catholic liturgy and the nobility of its ceremonials will here find beautiful illustration.

The architects, Maginnis & Walsh, of Boston, addressing themselves to the problem, concluded that a domical style of architecture would best convey the national character of the project. The obviousness of the dome of the National Capitol in the Washington scene was not regarded as any detriment here; it was recognized that there was place for another dome of great scale, which would have its individuality heightened by a graceful campanile, a striking feature of the composition, related to Christian architectural traditions.

The choice of historical style was developed more or less inevitably out of the study. It was a determining consideration that the *Byzantine system* has that integrity of structure possessed by no other historical style of architecture except Gothic. The false or external dome of the Renaissance is only one of the insincerities of that particular tradition. The shrine is by no means to be considered as intended to rival the Capitol; architecturally it complements it, rather; its grandly proportioned mass will be as manifestly ecclesiastical in motive as that of the Capitol is secular, and just as one of the most celebrated distant views of the Capitol is obtained from the Soldiers' Home, very near the shrine, so from some point in the valley—perhaps from Arlington, beyond the Potomac, will doubtless be commanded a correspondingly striking vista of the shrine with its quite different, and lanternless, dome and graceful campanile.

The building is cruciform in plan with a triple apse, at the focus of which is placed the great altar. The triple apse has a singularly fitting symbolism. Each apse is to contain five chapels, so that the fifteen mysteries of the Rosary in the three familiar groups serve to express the central motive of the building. Between the triple apse and the transept lies a deep choir or presbytery. Axially disposed in relation to this are a capacious sacristy, with ample vesting space for large numbers of clergy at times of important ceremonies, at the epistle side, and a memorial chapel to the soldiers of the Great War at the gospel side.

Related to the sacristies, but accessible directly for the public from outdoors, is a foyer which forms the first story of the campanile, which rises to a height of three hundred and thirty feet, and which by virtue of its elevated situation will be as prominent as the Washington Monument itself. The transept has a width of two hundred and thirty feet. In relation to each transept is a very large recessed altar. The nave is fifty-four feet wide, ninety feet high and approximately four hundred and fifty feet long. An ambulatory completely encircles the nave. This ambulatory communicates with the lateral chapels, which are varied in scale, some of them taking on a very large importance, so as to develop transverse vistas across the church. An open triforium encircles the edifice, so that an excess of the seating capacity of over three thousand provided for in the auditorium may be had. The narthex, the

MEETING OF THE AMERICAN HIERARCHY, NOV. 12, 1931
AT CATHOLIC UNIVERSITY, WASHINGTON, D. C.

width of the nave, is a monumental promise of a noble interior. It is entered through three great arches framed with clusters of marble columns. At the crossing of the transept and nave the interior dome has an elevation of one hundred and eighty-one feet.

Underneath the triple apse is designed a particularly interesting type of crypt containing fifteen chapels. Correspondingly, the principal altar will be placed in the same focal relation as in the apse overhead. This crypt, the construction of which is to be immediately undertaken, will have a capacity of approximately fifteen hundred feet. No pews are to be placed in either auditorium. The height of the vault of the crypt is twenty feet six inches.

The architects are planning to have a very distinguished system of mosaic, based on the early Christian examples of Rome, which may be executed as means will admit in the future. This will be applied directly upon the vaults. The intention is to create, by means of a combination of marble walls and mosaic vaults, such an effect of color as will induce the same sense of devotion that so notably distinguishes St. Mark's, in Florence. It is the conviction of the architects that no attempt should be made literally to relate the design of the building to any historical epoch, but that all traditional sources pertinent to the main motive of the scheme should be made to contribute. Out of regard to this point of view, they have felt at liberty to employ much of the beautiful decorative detail of the Lombardy architecture, the affinity of which with the Byzantine style is unquestioned.

The design, as finally achieved, is a product of gradual evolution under the long and careful study by the architects. The work of construction is now in hand, the building of the crypt having just been contracted for.

THE THREE PHILADELPHIANS

"America's Most Inspired Dreamer"

BISHOP THOMAS J. SHAHAN, D.D.

BISHOP SHAHAN

DR. THOMAS JOSEPH SHAHAN, professor of Church History and Patrology in the Catholic University of America, is one of the most interesting and sympathetic of the Scholars engaged in the work of the Catholic Church in this country. It is strange that New England which, in the popular mind at least, has always been associated with the sterner side of life as a place which produced Cotton Mather and might have produced John Knox, should send forth idealistic optimists of the most pronounced kind, like Dr. Shahan. His Celtic blood does not account for it, for we all know Celts who are very unsympathetic and so practical that they would have the poetic epithets in the Litany of the Blessed Virgin translated into terms which might suit their understanding. It is true, however, that this versatile and poetic mind, this careful and even scrupulous scholar, has come out of New England to idealize, to hope, to act with hope and to construct in spite of the pessimist and the critic.

One of the best things that can be said of a living man is that he builds. Dr. Shahan is always building, and this characteristic is probably the one which makes the student who listens to him, and the reader who learns to love the color of his style and the force of his enthusiasm, have for him a personal regard and a reverence that fall to the lot of very few professors and authors. With the exception of Cardinal Gibbons and Bishop Spalding, Doctor Shahan has probably a greater number of readers than any other Catholic author. This is the more remarkable, as most of his printed work, though eloquent and fervid in form, concerns itself with problems which only a ripe scholar can treat, and is often almost overcharged with references and illustrations generally supposed to appeal entirely to scholars.

At first, when one realizes that Dr. Shahan has published little in book form, one is at a loss to account for a reputation that reaches even the most remote presbytery in the country. Out here at the source of the Mississippi, at the end of the railroads, one of the first questions asked me by the parish priest was as to where he could obtain a certain sermon of "Shahan's" on "St. Francis d'Assisi." He then asked me if all of "Shahan's" lectures and sermons had been collected. I then recalled to mind that the lectures and sermons of this versatile scholar would probably, if collected, fill as many volumes as Brownson's, perhaps more. It must be remembered too, that he was born in 1857. He is in the prime of life.

The causes of Dr. Shahan's popularity lie in the warmth, the sincerity, and the enthusiasm of his nature, and in his power of expressing these qualities. In his special line he stands alone. It is impossible to gauge the results of an influence which has been so potent and so permeative because the wielder of it has had not only the talent but the opportunities. As one of the foremost of American publicists, as a university lecturer to whom each student is of the intensest interest, as a speaker greatly in request both for sacerdotal and secular occasions, Dr. Shahan has greatly helped to mold the man and the times. On no occasion has he refused his talents, his hours, his money to a good cause; his generosity in the latter case has sometimes alarmed his friends, who know the limited resources of a professor in the Catholic University. One of the most important works in which Dr. Shahan has engaged himself is the *Catholic University Bulletin*. To found a magazine, with no hope of profit, is a task from which all men must shrink. To conduct a magazine with only such aid as can be wrung from the benevolence of one's fellow mortals is a work which only a confirmed optimist could attempt. But both these things Dr. Shahan has done. His indomitable energy, his power of tireless work, his belief in the good intentions and talents of those about him, have enabled him to do what no other living man could have done. Practically, the *Bulletin*—the one means by which the University reaches the intellectual Catholics—is his work. To look through the volumes of this magazine and to observe the amount of work he has done is to marvel at the energy, the disinterestedness, the versatility and the scholarship of the man. What has he not read? On what subject has he not written or spoken? And who can match him in poetic feeling and the eloquence of the heart?

Thomas Joseph Shahan was born September 11, 1857, at Manchester, New Hampshire. His parents were Maurice Peter Shahan and Mary

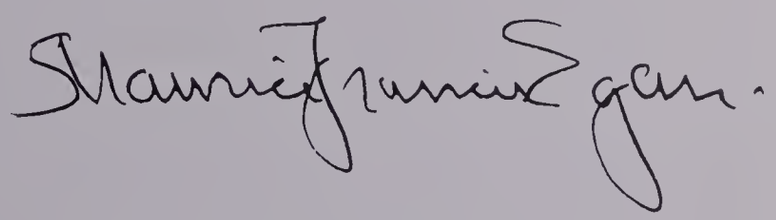
Anne Carmody. His preliminary education was obtained in the public schools of Millbury, Mass. It was soon evident to his relatives and friends that his qualities demanded the kind of training that would suit his vocation which, there could be no doubt, was for the priesthood.

From 1872 he studied with the Sulpicians at Montreal. In 1878 he went to Rome where, at the Propaganda, he became an enthusiastic student of theology. Many are the stories told by fellow students of his untiring application and his love for extracting from the driest propositions light and beauty which other men could neither see nor express. In the American College (1878-1882) he distinguished himself by the gifts that have since made him famous. In 1882 he was ordained a priest for the diocese of Hartford, in the ancient Church of St. John Lateran, by Cardinal Monaco La Valetta. In the same year he was called home by the Bishop of Hartford, and appointed assistant at the Church of St. John, New Haven.

Dr. Shahan's letters to his friends while abroad show a deep love for the glow and glory of old Rome. He knew the works of De Rossi by heart, and every sacred spot in Rome he loved. He had lived in the very atmosphere of the martyrs; the stories of the amphitheater called out to him with the voice of the past and the days of faith were as yesterdays to him. The spirit that he saw and felt, as a priest and a poet only can see and feel, the spirit of old Rome, has been with him ever since. In 1883 he was made Chancellor and Secretary of the Diocese of Hartford. He filled this office so well that it was a surprise to many of his acquaintance when he went abroad to pursue historical studies at Rome, Paris and Berlin. Three years passed in congenial and productive scholarship. In 1891 he was appointed professor of Church History and Patrology at the Catholic University.

In addition to his lectures on this difficult subject, which requires constant research, he has been one of the strongest and most constant forces in the construction of the University. No movement for the betterment of the institution has been made without his having an important part in it, and when the history of the Catholic University shall be written he will, young as he is, be named among its creators. Nothwithstanding his many duties, as a frequent member of the University Senate he is compelled to perform many that are administrative rather than scholastic. He has written "The Blessed Virgin in the Catacombs" (John Murphy, Baltimore, 1882). "The Beginnings of Christianity" (Benziger, New York, 1903). "The Middle Ages" (Benziger, Ibid, 1904). "St. Patrick in History" (Longmans, New York, 1904), "The House of God" (Cathedral Library Association, New York, 1905). As I have said, his contributions to the leading American and English reviews seem almost innumerable when one attempts to trace them.

He is a member of several learned societies and of the Committee of One Hundred of the American Hall of Fame, likewise one of the five editors of the proposed "Catholic Encyclopedia." It is rather early to place Doctor Shahan in a fixed position among American Catholic publicists, but those who know him believe that he is capable of realizing the great expectations with which his work has filled them.



American Legation, Copenhagen, August 7, 1908

My dear Father McKenna:

I trust that you have not altogether forgotten me. I hoped that before this I should have had a letter from you, telling me something of yourself and your plans, but as I have not I simply send you my best wishes, and trust that you will write to me.

I am,

Yours very sincerely,

(signed) Maurice Francis Egan

FIFTY YEARS AGO

By Rev. Henry J. Browne, Ph.D.

Archivist and Associate Professor of History

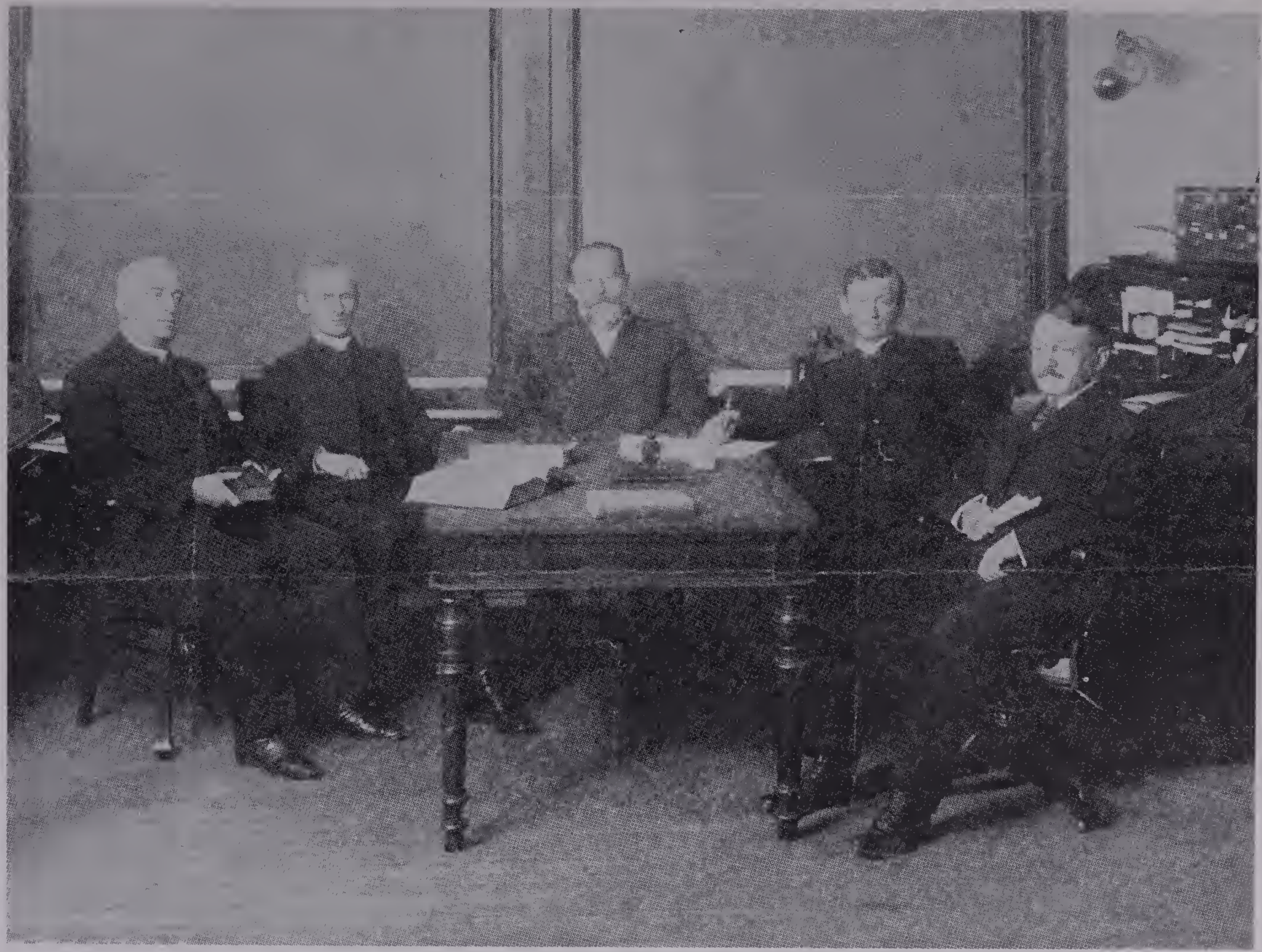
The University's position of leadership in American Catholic intellectual life was probably never more apparent than fifty years ago when the great scholarly reference work which is the *Catholic Encyclopedia* was coming into being. The institutions, then with a total of sixty clerics and thirty-one laymen as students, had been functioning in its school of theology for only fourteen years, while studies in philosophy and letters had not yet been under way a decade. All of these were on the graduate level—accepting only clerics with theological training and laymen with college backgrounds—however primitive their seminars and libraries may seem today. Twenty-six men made up the faculty of whom Henri Hyvernat alone remained by 1905 from the first group of professors. Besides Hyvernat there were ten others who were priests with higher training at universities abroad or in others in the United States. Another four faculty clerics had taken advanced training at the University itself. Eleven of the professors were laymen and all of them had been educated elsewhere in their special fields. The only two among the first ten mentioned who had been prepared off the campus specifically for faculty positions were Thomas J. Shahan and Edward A. Pace.

These two young American-born priests had been singled out to be the first to prepare themselves for university professorships which were certainly unique callings for secular clergy of that day. Pace had gone from the Diocese of St. Augustine to the Urban College of the Propaganda in Rome and then to Louvain and Leipzig, taking his doctorate in psychology at the latter place in 1891. Shahan, from the Diocese of Hartford, had already taken the doctorate in theology at Propaganda when he returned to Rome to win the J.U.L. from the Roman Seminary in 1889 and to continue further study in Church History at the University of Berlin and the Sorbonne in Paris.

There was, therefore, a peculiar fitness in these two budding scholars being on the board of editors of the projected American attempt at a great reference work on things Catholic. They personified the almost brash attempt of the hierarchy to conduct a completely graduate school which, while drawing on the best of Europe's Catholic traditions, yet would be thoroughly American. On the Encyclopedia they would help to bring together the talents of the whole modern Catholic world, including new ones from the United States, a scholarly undertaking the like of which the Church had never seen attempted. These were the backgrounds and the prospects of Pace the philosopher and Shahan the historian as they journeyed to New York City for a meeting on January 11, in the office of John J. Wynne, S.J., editor of *The Messenger*.

On that date, the discussions and planning of the two previous years bore fruit in the establishment of the board of editors which was to function until the completion of fifteen volumes in April, 1914. Charles G. Herbermann, professor of Latin and Librarian of the College of the City of New York, became editor-in-chief, and Conde B. Pallen, who had edited the *Church Register* in St. Louis from 1887 to 1897 and lectured and written much on Catholic subjects, was designated managing editor. Father Wynne, who is credited with projecting the idea of the work, had taught physics and mathematics in various Jesuit colleges, had edited a popular journal and was to found in 1909 the influential weekly review, *America*. It was he who was called simply the editor while the other two, Pace and Shahan, were termed associate editors. It was evident, no matter what the titles or pattern of organization, and although the others did contribute articles, that the only formally trained scholars on the editorial board were the two professors from the University.

As the project got under way, John Cardinal Farley of New York gave his enthusiastic approval; and a board of directors for what became eventually the Encyclopedia Press, including the five editors, was incorporated. Then an office was opened at 1 Union Square in New York City, and it was to this place every first and third Saturday of the month up to April, 1907, that the editors trekked from Washington to consult with their colleagues. After



EDITORS OF THE CATHOLIC ENCYCLOPEDIA
(Left to right: Thomas J. Shahan, D.D., John J. Wynne, S.J., Charles G. Hebermann, Ph.D., Edward A. Pace, D.D., Conde B. Pallen, Ph.D., LL.D.)

that date only one of the University editors was expected to attend. The decisions on subject divisions and the choice of authors, and even the direction of their approach to serve the ends of the project and then the promotion of the work when it was printed, were all part of the functions of the editors. The 1,452 contributions from forty-three countries is evidence enough of the formidable task that they brought to a highly successful conclusion.

A recent exhibit at the University showed the pictures of a great number of those from the institution and surrounding houses of study who contributed articles. Twenty faculty members, of whom the Reverend Thomas V. Moore, O.Carth., is the only survivor, wrote for the Encyclopedia. Two contributors who are now on campus were Ignatius Smith, O.P., who wrote on Dominicana from the Dominican House of Studies, and Edward P. Arbez, S.S., whose articles on scriptural subjects came from St. Patrick's Seminary in Menlo Park. The interesting file of Catholic scholars from around the world, from which these pictures were taken, was used in preparing the volume, *The Encyclopedia and Its Makers* (The Encyclopedia Press, New York, 1917), and was preserved by Dr. Pace. It is now in the University archives.

Even the incomplete surviving correspondence file on this work which Pace preserved gives backing to the campus tradition that years of his life were burned out for this undertaking. In a matter of weeks after organizing, he was working with Shahan choosing subjects and deciding the manner of treatment of certain articles and how much space should be allotted to them, and all the while hoping that the financial side was progressing in New York.[1] Wynne was pleased with the first work of "getting down to particulars" sent to him from the University and reported as they organized finances that Cardinal Farley was "dead in earnest" and had "quite dissipated Dr. H's gloom."[2] The Washington editorial wing had a little extra work put on them by reason of their location, when in the course of promotional work they were asked to get endorsements from two prominent Catholics in public life, Secretary of the Navy Charles J. Bonaparte and Chief Justice Edward D. White.[3] Again the promotional side intruded when a listing of the dioceses and congregations represented at the University's summer session, which was then pioneering effort, was considered helpful for mailing an advertising circular.[4]

Shahan and Pace were, however, mainly concerned with editorial work, and they carried it on with New York in a great spirit of harmony, and even with flashes of humor. There must have been a special satisfaction for them in editing the scholarly contributions of old pupils like the Reverend Francis J. Duffy, professor of philosophy in St. Joseph's Seminary, Dunwoodie, who was later to be more famous as chaplain of the Sixty-Ninth Regiment than as the author of the article on "Abstraction" in the Encyclopedia.[5] There were the usual editorial troubles, such as the delinquent authors whose materials were not forthcoming. At least once, the contacts almost worked to get the University a professor in a prophetic field, when Aurelio Palmieri, O.S.A., author of the article on "Russia," was seeking a place at the University after Shahan had become rector in 1909[6] If there was not always time for scholarly correspondence among the editors, there was certainly much writing about scholarly topics. When, for example, Thomas F. Woodlock, one of the directors of the Encyclopedia, found the French philosopher Henri Bergson being read in Wall Street, he tried to stir up a Catholic critique.[7] It is interesting to note that in all this editorial interchange between New York and Washington nothing was ever lost in the mail until the article "Rome" was being prepared for Volume XIII —but a duplicate was quickly supplied.[8]

From the outset, the Holy See appreciated the *Catholic Encyclopedia.* Cardinal Farley obtained twenty-six autographs for the title page of a Vatican edition from Pope Pius X. However, the criticism of the article on "Absolution"—which is interestingly corrected of any modernist sound in the *errata* appendix volume—written by Edward J. Hanna led Wynne in an audience with the Pope in October, 1908, to elicit a reassurance that it was all the matter of an English word misunderstood. The encomium of Pius X at that time concluded:

> It is a most extraordinary and a singular providence of God, that at a time when modernism was rampant, the editors could

have succeeded so well in avoiding its snares and pitfalls.[9]

Scholarly Editor Monsignor Shahan on his trips to Rome as University rector, as with Cardinal-Designate Diomede Falconio, the Apostolic Delegate, in November, 1911, must have also helped to win further favor for a work so close to his heart. The *Catholic Encyclopedia* was certainly not the work of any one or several men; but the University faculty's scholarship, especially as embodied in Thomas J. Shahan and Edward A. Pace, shared in a unique fashion the widespread favorable reception given to the volumes as they appeared. Without the introduction into American Catholic life in an organized way of the revered tradition of scholarship which the University had accomplished, at least in part, it is difficult to imagine the Encyclopedia's coming into being. For this, the University might bask in the glory reflected from the publication, for its praises were summed up by Hilaire Belloc, who called it "one of the most powerful influences working in favour of the truth at this moment".[10]

---

[1]Pace to Herbermann, to Wynne, both Washington, April 27, 1905; Wynne to Pace New York, January 23, 1905.

[2]Wynne to Pace, New York, April 28, 1905.

[3]Robert Appleton to Pace, New York, October 26, 1905.

[4]Wynne to Pace, New York, July 2, 1913.

[5]Duffy to Pace, Yonkers, March 1, 1906.

[6]Wynne to Pace, New York, November 15, 1913.

[7]Woodlock to Wynne, New York, August 27, 1911; Wynne to Pace, New York, September 9, 1911.

[8]"Progress of the Catholic Encyclopedia—December 1911."

[9]Printed extract from The Salesianum, April 11, 1921.

[10]Belloc to Wynne, October 22, 1911, in "Progress. . . . December, 1911".

COMMEMORATION OF THE CONSECRATION ON NOV. 15, 1914 OF BISHOP SHAHAN

CONSECRATION OF RT. REV. THOMAS J. SHAHAN, D.D.

Rector of Catholic University Consecrated Bishop at the Cathedral

With all the solemnity of the Catholic Church ritual, Mgr. Thomas J. Shahan, rector of the Catholic University at Washington, was consecrated Titular Bishop of Germanicopolis in the Baltimore Cathedral Sunday.

Cardinal Gibbons presided at the exercises' which were attended by two archbishops, 20 bishops, many monsignori, a large body of priests and representative Catholics of Baltimore and other cities. The members of the faculty of the Catholic University were there, their bright-colored hoods adding pleasingly to the almost kaleidoscopic effect caused by the purple-clad bishops and monsignori, the black-robed, brown-robed and white-robed priests and by the members of the sisterhoods in the body of the Church, wearing the characteristic habits of their orders.

The national officers of the Ancient Order of Hibernians and of the ladies' auxiliary of that order attended, the new bishop being one of the most active members of the order, with which organization he has been connected for many years. The crozier which he used at the services Sunday was presented him by the ladies' auxiliary, and the episcopal ring which he wore was a gift of the Hibernians of the country.

SOME OF THOSE PRESENT

The archbishops present at the ceremonies Sunday were Henry Moeller, Cincinnati, and Edmond E. Prendergast, Philadelphia. The bishops present were Francis S. Chatard, Indianapolis; Camillus P. Maes, Covington, Ky.; Maurice F. Burke, St. Joseph, Mo.; Joseph M. Emard, Canada; Michael J. Hoban, Scranton; Edward P. Allen, Mobile; Eugene A. Garvey, Altoona; Philip J. Garrigan, Sioux City; Daniel F. Feehan, Fall River, Mass.; P. J. Donahue, Wheeling, W. Va.; Edmund M. Dunne, Peoria, Ill.; Joseph J. Rice, Burlington, Vt.; John B. McGinley, Philippine Islands; John Ward, Leavenworth; Edward D. Kelly, Detroit; John E. Gunn, Natchez; Austin Dowling, Des Moines; John J. McCort, Philadelphia, and Patrick J. Hayes, New York.

The monsignori present were George W. Devine, William A. Fletcher, Michael F. Foley and James F. Donahue, this city; Bernard J. Bradley, president of Mount St. Mary's College, Emmitsburg; William T. Russell, Washington; Joseph McNamee and Edward J. McGolrick, Brooklyn; N. F. Fisher and J. P. McDevitt, Philadelphia; J. B. Peterson, Boston; Thomas S. Duggan, Hartford; M. M. Hassett, Harrisburg, and F. H. Wall, New York.

Cardinal Gibbons was the consecrator. The assistant consecrators were Bishop O'Connell, of Richmond, and Bishop Niland, of Hartford.

Mgr. Fletcher, of the Cathedral, and Mgr. Russell, pastor of St. Patrick's Church, Washington, were deacons of honor to the Cardinal. Mgr. McGolrick, of Brooklyn, N. Y., was assistant priest. Rev. W. Carroll Milholland, of St. Mary's Seminary, was master of ceremonies, with the Rev. James G. O'Neill, the Rev. V. E. McDonough and the Rev. J. S. McDonough, his assistants.

The Cathedral choir, under the direction of Frederick Furst, and the seminary choir, under the direction of the Rev. Leo P. Manzetti, sang splendidly. The seminarians rendered Gregorian music at the "proper" of the Mass and the Cathedral choir, accompanied by orchestra, harp and organ, sang the "ordinary" of the Mass.

The following was sung by the Cathedral choir:

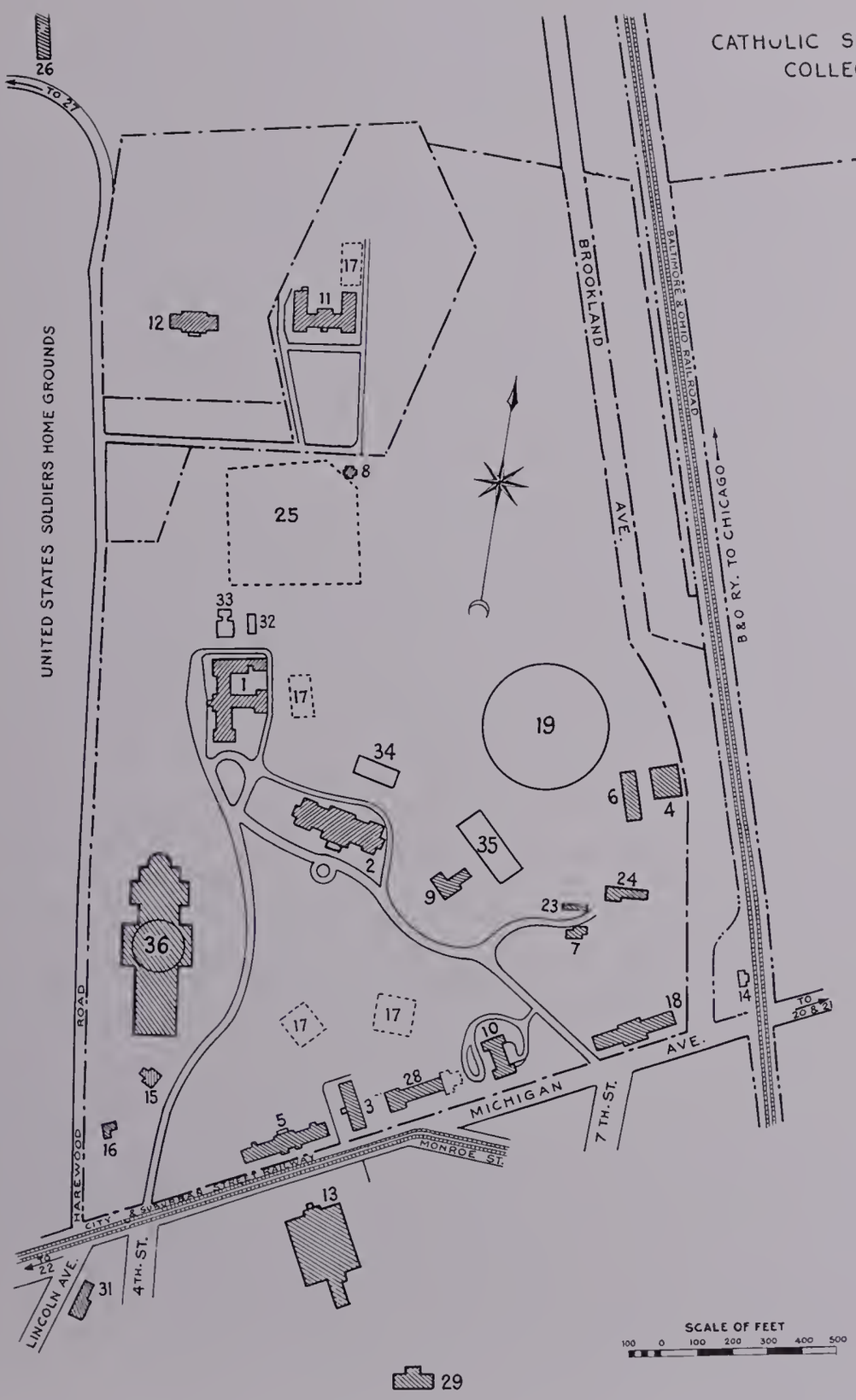
Processional—Priests March, Mendelssohn; Vesting—Adagio, Luigini; Kyrie, Gloria (Messe Solennelle), Gounod; Credo (Messe Solennelle), Gounod; Offertory—Ave Verum, Norcott; Sanctus and Benedictis (Messe Solennelle), Gounod; Recessional—Marche Pontificale, Asger Hamerik.

Soloists—Sopranos, Miss Mary McCloskey and Miss Elma Sellman; alto, Mrs. J. Bernard Wells; tenor, Eugene Robert; baritone, Hubert J. Sturm; basso, William T. Haydon; harp, Felice Iula, and organist, Alfons Schenuit.

SERMON

The sermon was preached by the Rt. Rev. Mgr. Duggan, rector of the Hartford Cathedral.

From The Baltimore Catholic Review, Saturday, November 21, 1914



Key to Numbers

1. Caldwell Hall
2. McMahon Hall
3. Albert Hall
4. Engineering Building
5. Gibbons Hall
6. Practical Mechanics Building
7. Residence
8. Observatory
9. St. Thomas College
10. Apostolic Mission House
11. Marist College
12. Holy Cross College
13. College of the Immaculate Conception
14. University, B. A O. R. R. Station
15. Residence
16. Carpenter Shop
17. Tennis Courts
18. Maloney Chemical Laboratory
19. Stadium (proposed)
20. St. Austin's College
21. College of the Holy Land
22. Trinity College
23. Greenhouse
24. Stables
25. Athletic Field
26. Marist Seminary
27. St. John Kantius Polish College
28. Dining Hall
29. College of St. Paul the Apostle
30. Chaminade Institute
31. Oblates College
32. Salve Regina Chapel
33. Salve Regina Office of National Shrine
34. Rehabilitation Building
35. New Gymnasium
36. National Shrine of the Immaculate Conception, now being constructed
37. Sulpician Seminary

SEPTEMBER, 1920

INSPIRATION OF THE SHRINE

By Rt. Rev. Thomas J. Shahan, D.D.

Rector of the Catholic University of America

The National Shrine of the Immaculate Conception owes its origin to the deep seated love and veneration of the Mother of God, which has always been a distinguishing virtue of American Catholics. Priests are still living who remember that after the Third Plenary Council of Baltimore many were of the opinion that a splendid church should be erected at the National Capital to commemorate the immemorial devotion of the Catholics of North America to Mary Immaculate.

Ten years ago the movement took on a practical character when Bishop Shahan, aided by many Catholic ladies of New York, Washington and other cities, undertook the great work henceforth known as the National Shrine of the Immaculate Conception, thus giving a nation-wide significance to the new temple, and enlisting in its erection the hearts of millions of American Catholics, whose eagerness to honor the glorious Mother of God in this traditional way was at once manifested by their cordial approval and cooperation.

In 1914 the little periodical, *Salve Regina*, was established as the main agency of the great religious enterprise, and has accomplished wonders in the way of making known the nature and purpose of the National Shrine and arousing Catholic generosity in its favor. From a modest beginning it has grown to a great circulation, until now in its daily mail are found letters from every State in the Union, also from Canada, South America, Australia, South Africa and other foreign countries.

In 1915 Rev. Dr. Bernard A. McKenna was appointed Secretary to Bishop Shahan, and was by him entrusted with the active management of *Salve Regina* and the collection of the necessary funds.

In 1915 Pius X approved the National Shrine, and sent a substantial donation saying he owed too much to Mary Immaculate not to seize every occasion of making known her honor and glory to all men. He said: "How highly We esteem this project We need not say, since nothing could be more useful to the Church or further more helpfully the welfare of the Republic."

In 1919 Benedict XV donated to the High Altar a splendid mosaic copy of Murillo's Immaculate Conception. After urging individuals and societies to contribute he said: "Nor in this holy rivalry should your Catholic women be content with second place, since they are committed to the promotion of the glory of Mary Immaculate in proportion as it redounds to the glory of their sex."

In 1922 Pius XI in a beautiful letter addressed to our American Cardinals and Bishops said: "We, like our Predecessors of happy memory Pius X and Benedict XV, cherish with fatherly affection both the University and the newly planned Shrine; and We pray that this great work may soon be brought to completion so that from it as from the seat of her loving kindness, the Virgin Mother may bestow upon all America the heavenly gifts of wisdom and salvation."

Every true Catholic in our great country will surely wish to contribute to this glorious work of religion. If every American Catholic contributed in proportion to Our Blessed Mother's love for him or her, the splendid edifice would soon be finished. Surely every reader of *Salve Regina* feels bound to repay in some measure the debt of gratitude he or she owes to Mary Immaculate.

Do not let the feast of the Immaculate Conception, December 8, go by without sending your donation, and as generous a donation as your means permit. It may be said with truth that it is not the poor who are so far the least generous in honoring the glorious Mother of God. We need not remind our readers that the National Shrine of the Immaculate Conception is now rising from its foundations, and that very heavy payments must be made monthly to meet the contracts we have signed.

Salve Regina, November 1922, Vol. 9, No. 11

CARDINAL GIBBONS

AMBASSADOR EXTRAORDINARY
AT THE FIRST
PAPAL INTRODUCTION
OF
SHRINE PROJECT
PRESENTED BY THE
RECTOR OF CATHOLIC UNIVERSITY
HIS EXCELLENCY BISHOP THOMAS J. SHAHAN
TO
POPE SAINT PIUS X
1913

Although it was suggested after the Third Plenary Council of Baltimore, in 1884, that a magnificent church should be built in the National Capital to commemorate the immemorial devotion of North American Catholics to Mary Immaculate, no actual move toward realizing the project was made for many years —until, about 1912, Bishop Thomas J. Shahan, Rector of the Catholic University of America in Washington, D. C., revived interest in the idea. It seemed to him and to others to whom he described his plan that the appropriate site for such a memorial would be on the campus of the Catholic University. Moreover, the latter really needed a large church, its chapel being entirely too small to accommodate at one time all the students and faculty. The Bishop took various others into his confidence, and enlisted the prompt support of the National Organization of Catholic Women. Yet at that time the scope of the proposed edifice had not been decided. There were ideas of erecting a Basilica, and a movement in that direction began to gain momentum.

Reports of the discussed project reached the ears of the Reverend J. J. Aboulin, C.S.B., of Detroit, Michigan, who suggested that the edifice should be a great national shrine to Our Blessed Mother. He proposed his idea to Monsignor F. J. Van Antwerp, L.LD., Vicar General of the Detroit Diocese, who agreed to write to Cardinal Gibbons, with whom he was well acquainted.

In this letter the first contribution of $1000 was enclosed. Even yet the size of the proposed church was undecided; but Bishop Shahan, who had for years cherished the design of a glorious shrine to the Immaculate Conception, at first suggested a large collegiate church. Later this plan was changed to an edifice of the proportions of a cathedral.

During the summer of 1913 Bishop Shahan was in Rome, and on Assumption Day, August 15th, he was granted a private audience by Pope Pius X. At this meeting Bishop Shahan outlined his plan for a Shrine of the Immaculate Conception, a project which he found greatly pleased the Holy Father. The Pontiff not only approved the idea, but bade the Bishop assure all collectors and contributors of his solicitude for the undertaking and his Apostolic benediction. So deeply interested did the Pope become on learning what was planned that he promised the Shrine (*a truly magnificent gift—that of a large picture in mosaic*), the product of the Papal mosaic works, to be placed behind the high altar when erected. The story of this mosaic, which is a masterpiece of its kind, deserves retelling and will be told later on in this history.

BISHOP SHAHAN'S VISIT TO ROME

Right Rev. Thomas J. Shahan, rector of the Catholic University, has returned to Washington after an extended trip in Europe, during which he spent most of his time in Italy.

Bishop Shahan visited Belgium (where he was cordially received by Cardinal Mercier) and France, which country has honored him by making him an Officer of the Legion of Honor. He was twice received in audience by Pope Pius Eleventh, during which audiences His Holiness manifested the keenest interest in the work of the Catholic University and especially in the erection of the National Shrine of the Immaculate Conception.

"It would give me great happiness," said the Supreme Pontiff, "if I could one day consecrate that great church."

"He was much pleased with the progress of the Catholic University and spoke in an encouraging manner of its future. He said he awaited the response of the American hierarchy to his letter sent out in behalf of the University and discussed the work of the National Shrine of the Immaculate Conception, expressing his pleasure at the fact that the crypt was well under way.

" 'I wish to make a contribution myself in favor of this most holy work,' His Holiness declared, and thereupon he handed me a considerable sum in American money which he informed me had just been donated to him by an American Catholic layman.

"The Holy Father confirmed the promise of a beautiful mosaic for the Shrine which had been made by Benedict XV, declaring that

nothing would give him greater pleasure than to carry out the wishes of his predecessor. The mosaic will come from the Vatican factory.

"Tell the benefactors of the Shrine that the Holy Father blesses them most cordially."

When Bishop Shahan returned to Washington, he began to interest both clergy and laity throughout the country in the success of his project. The response was most encouraging so far as praise and good wishes were concerned; but the enormous funds required for such an undertaking remained nebulous. Archbishop John J. Keane, who had laid the first stone of the Catholic University, and by this time was Archbishop of Dubuque, Iowa, wrote enthusiastically on December 10th, appealing to every Child of Mary "to cooperate in the blessed work." Six days later Cardinal Gibbons declared that he rejoiced at "the zeal and devotion with which the Catholic women of the United States have taken up the task of building a noble church in honor of the Immaculate Queen of Heaven." Probably owing to the first suggestions that the Shrine should be of modest size, the National Organization of Catholic Women had already begun to collect funds toward carrying out such a project. In the first year, without any extensive publicity, they collected a sum of $22,000. They were very much in earnest, and in proof of this selected an architect to prepare sketch plans for the building.

It soon became apparent that the Shrine would require many years for its construction; and that as continued contributions would be necessary, there should be established a small monthly paper devoted to news about the project, and informing old and new contributors of its progress. For this purpose, in January 1914, Bishop Shahan published the first number of a little monthly of quarto size, with the appropriate title—suggested by Monsignor Sigourney Fay—of *The Salve Regina*. While encouraging letters were received from many of those highest in the American Hierarchy, there still remained to be selected a proper site—and as will be shown later, this decision naturally was closely connected with the design for the Shrine. Soon an offer of a piece of ground back of the University was made by Dr. Edward A. Pace, and tentative plans for a fairly large church there were prepared. Some drawings were exhibited in New York in February 1915; this exhibition being formally opened by Cardinal Farley, who had previously expressed the hope that "when the University church is completed no part of the country will have a larger share in its erection than our Catholic women of New York." A plaster model of the proposed entrance to the Shrine was included in the exhibit, which was later sent to the Panama-Pacific Exposition held that year in San Francisco. Archbishop Hanna, in addressing more than four hundred Catholic women gathered to visit these designs, urged them to lend their heartiest support to the building of this "splendid monumental church in honor of Mary Immaculate at the National Capital." By this time, the project was being taken up in earnest. The Pittsburgh Chapter of the National Organization of Catholic Women commenced work for its realization, and new chapters were instituted for the same purpose in Detroit and Buffalo. At the Buffalo meeting telegrams from Cardinals Gibbons and Farley warmly advocated the project. Other parts of the country displayed active interest, Bishop James A. McFaul of Trenton, endorsing the collection of funds by the New Jersey Chapter, and Bishop John J. O'Connor of Newark commending the work in his diocese.

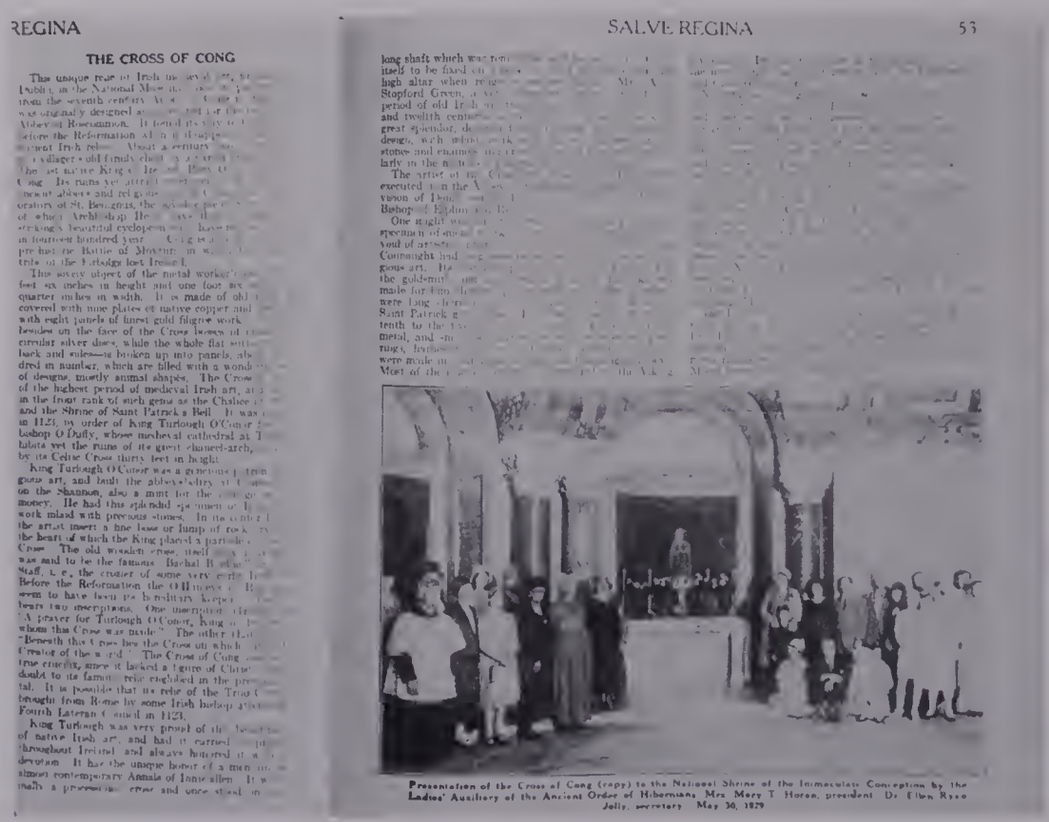
In addition to the enormous duties which fall to the Rector of a University, Bishop Shahan was striving almost unaided to make the National Shrine a reality, while at this stage the project obviously called for the full-time exertions of an able director. From the commencement of the *Salve Regina*, Bishop Shahan had not only edited and published that monthly, but had written virtually every word filling its early issues. The project was advancing in interest and momentum, but as instigator of the great work, the Bishop realized what enormous activity was still in the offing, and that now he must have an assistant—one who understood what he had in mind and who had the necessary knowledge, initiative and energy to carry it through. For this was to be no ordinary construction—operation, but a church of cathedral proportions. In discussing this situation, one or two of Bishop Shahan's friends suggested the Reverend Bernard A. McKenna, a young priest then in Philadelphia,

as one most capable of taking up the difficult work; and the Bishop immediately remembered Father McKenna as one of his promising students at the University about ten years earlier.

Although still young and active, Father McKenna had already seen a good deal of the world through his travels, and had made for himself an enviable reputation by his knowledge of the Church, and the history of her art and architecture. Moreover, as one-time assistant at the Church of the Blessed Sacrament in Philadelphia, he had acquired considerable first-hand knowledge of building construction while observing the erection of one of the largest and best-equipped parochial schools in the diocese. He had also become an interesting lecturer on the Madonna in art. In fact, as he himself later remarked, it would seem that his entire life so far had been a preparation for this post in Washington—which he never sought and could not have known would be a possibility.

REV. BERNARD A. McKENNA, S.T.L.

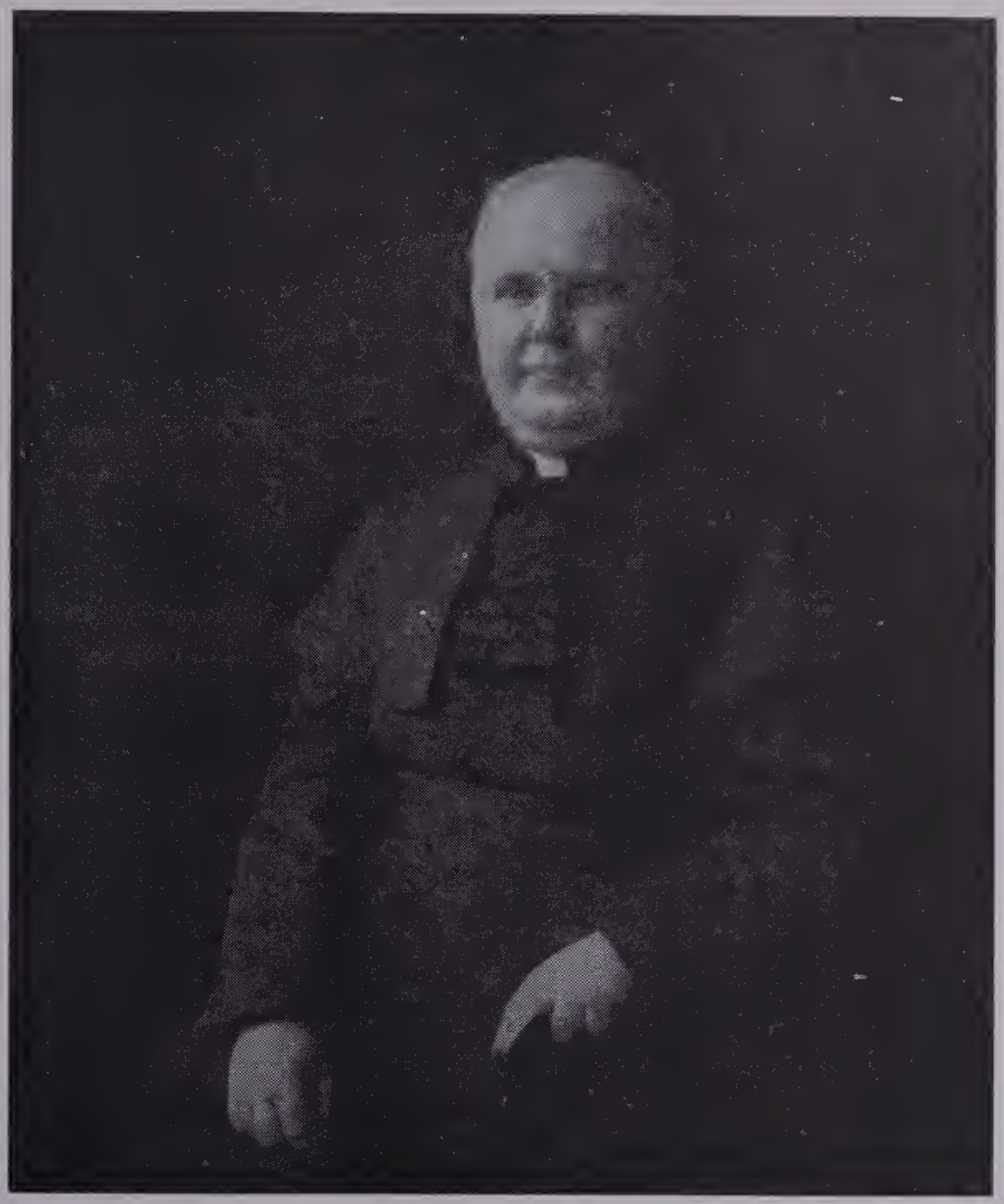
Rev. Bernard A. McKenna, hitherto assistant pastor of St. Teresa's Church in Philadelphia, has been appointed Secretary to Bishop Shahan, with especial charge of the work of the National Shrine of the Immaculate Conception. Father McKenna, who comes with the gracious permission of Archbishop Prendergast, was ordained a priest in 1903 and spent three years of further studies in the Catholic University, where he took the degree (1905) of Licentiate of Sacred Theology. In his various missions in the Archdiocese of Philadelphia, he has ever cultivated a sincere and active devotion to Our Blessed Mother, and takes up this responsible office well equipped with all the qualities it requires, particularly a high priestly enthusiasm for the honor and glory of the great Queen of Heaven, Mary Immaculate. All correspondence concerning the National Shrine, gifts, inquiries, etc., may henceforth be addressed to Rev. Bernard A. McKenna, Catholic University, Washington, D. C.—*Salve Regina*, July 1915.


REGINA

THE CROSS OF CONG

SALVE REGINA 53

Presentation of the Cross of Cong (copy) to the National Shrine of the Immaculate Conception by the Ladies' Auxiliary of the Ancient Order of Hibernians. Mrs. Mary T. Horan, president. Dr. Ellen Ryan Jolly, secretary. May 30, 1929



ORIGINATOR OF THE TITLE SALVE REGINA

Often times have I been asked how the title Salve Regina was given to our little magazine. As told to me by Bishop Shahan, the following is the story. Bishop Shahan, together with several others who were present to publish a small brochure for all Catholic people, were speaking of a possible name for the new magazine. Various titles were suggested. First, Ave Maria. But Bishop Shahan said no, because that name had already been used as a title at Notre Dame, Ind. Here Msgr. Sigourney Fay, who was of the number present, mentioned Salve Regina. Bishop Shahan immediately said, "Stop right there! That is the name to be chosen." Then and there Salve Regina became the official publication of the new Church, with its very first number appearing in January of 1914. (See opposite page.)

Salve Regina

Bulletin of the National Shrine of the Immaculate Conception

CATHOLIC UNIVERSITY OF AMERICA, WASHINGTON, D. C.

Vol. I. JANUARY, 1914 No. 1.

TO ALL LOVERS OF MARY IMMACULATE.

This is the first number of SALVE REGINA, a little magazine, if we may dignify it by that title, by which we hope to make known every quarter the progress we are making in collecting a fund for the erection of a National Shrine of the Blessed Virgin. Please do not throw it in the waste-paper basket, but when you have read it yourself, give it to somebody else to read, for we feel that this good work has only to be known in order to succeed. There are many purposes for which Catholics might contribute with joy, but none to which they are so strongly drawn as to those which honor Our Blessed Lady. If you can not give anything yourself, make the good work known to some one else who can. Even the passing on of this little paper will be a right good work done in honor of the Blessed Virgin, and will not go without its reward.

* * *

For the present SALVE REGINA will be published quarterly, and sent gratis to all collectors and to any quarter where it may help the cause of the National Shrine. It is meant to be a bond of union between our collectors and contributors and the glorious work they are founding, while at the same time promoting in its humble way the honor and glory of Mary Immaculate, and aiding to preserve and confirm, among our own at least, the great and indispensable virtues for which Holy Church honors her most, and most confides in her. Is there any Catholic who does not owe something to Our Blessed Mother? Surely none, and therefore none who can not gladly take a part in the creation of the beautiful shrine in her honor that the Catholic women of America are combining to raise at Washington on the grounds of the Catholic University. It will be throughout, a monument of love and gratitude, a great hymn in stone embodying forever the purest and sweetest affections of the Catholic heart, and consecrating them in one changeless act of praise and joy, as perfect as the art of man can make it and as holy as the intentions of its builders could wish it to be.

PIUS X AND THE NATIONAL SHRINE.

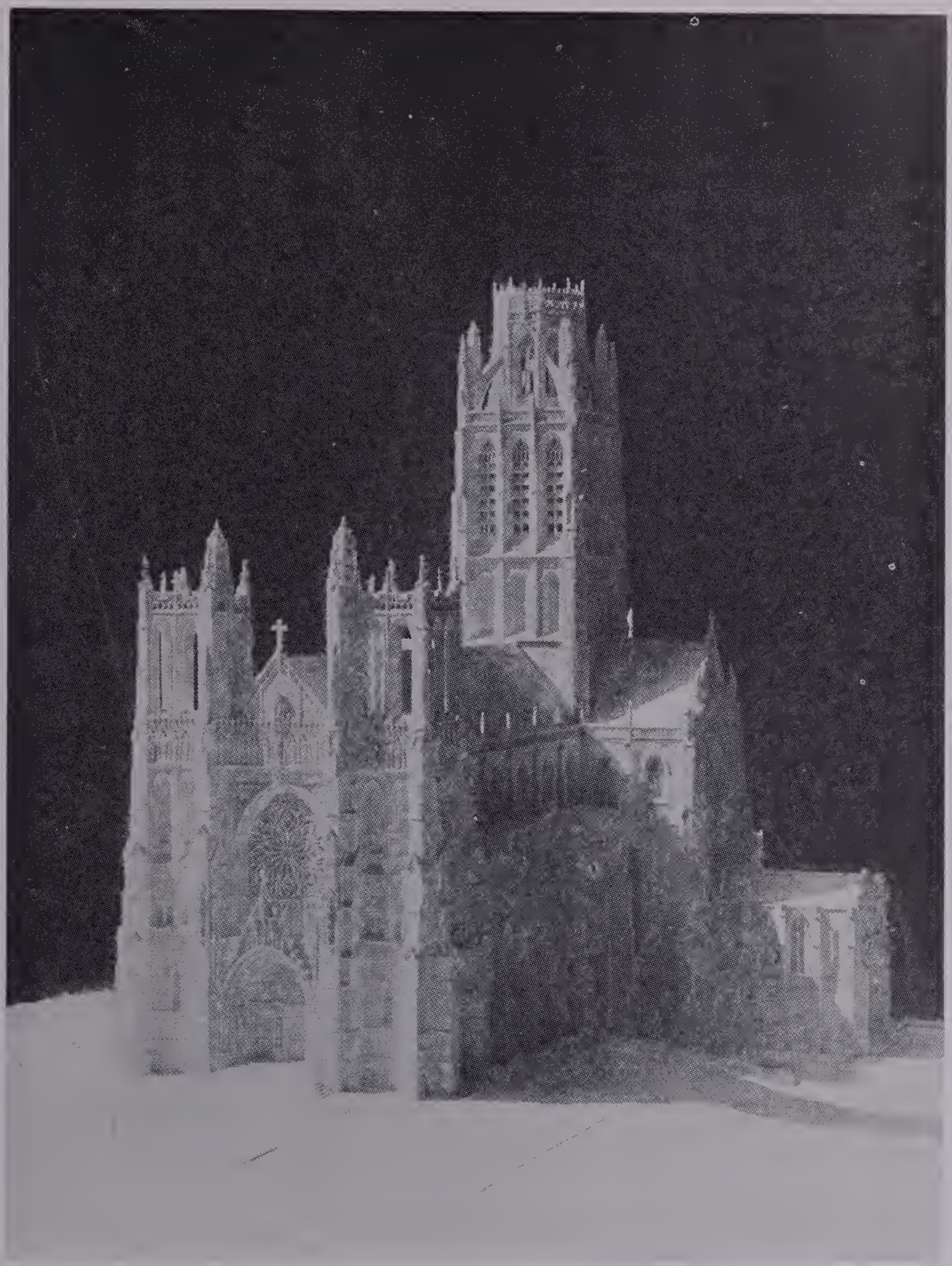
Last Assumption Day Our Holy Father received in private audience the Rector of the Catholic University, and was graciously pleased to hear from him an account of the National Shrine of the Immaculate Conception and of the plan by which it was hoped to erect at the Catholic University a noble temple of religion in honor of the Mother of God to whom the Ninth Pius had secured the most glorious of her titles, Mary Immaculate. Pius X was deeply interested in the general plan and scope of the new church, and bade the Rector assure all collectors and contributors, as well as all helpful friends, of his deep paternal solititude for the success of the good work, granted them cordially his apostolic blessing, and said that he would follow with interest the growth of Mary's new temple.

THE NATIONAL SHRINE FUND.

The collections and donations for the National Shrine of the Immaculate Conception amount at the present to *twenty-two thousand dollars*. We are greatly encouraged at the good results which have followed the first announcement of the purpose to build a splendid church in honor of the Immaculate Conception by the nation-wide efforts of our Catholic women. Without exception all those who have been approached have taken most kindly to the idea, and a multitude of letters bear witness to the affectionate zeal that fills the souls of our Catholic women, when it is a question of their love for Mary Immaculate.

* * *

About one-half of this sum has come in through the little Ten-Dollar books, with their hundred coupons of ten cents each, and we are very deeply touched by this evidence of a hundred thousand small contributions to Mary's beautiful shrine. They represent much love and gratitude, many little sacrifices and self-denials, but they are all known to Our Blessed Mother and will not fail to bring down upon the donors her blessings and the graces of her Divine Son.



MODEL OF SHRINE PROPOSED IN 1914

A PLASTIC MODEL OF THE PROPOSED SHRINE

A plastic model of the proposed Shrine was sent from New York to the Panama Exposition at San Francisco, and was exhibited there in the Palace of Education. It occupied a suitable space, properly ornamented, and attracted daily an increased number of visitors. The installation of the lovely model was cared for by Mrs. F. Burrall Hoffman, president of the New York Chapter of the National Organization of Catholic Women.

On April 24, a public meeting of over 400 Catholic women took place in the California Building. Bishop Hanna presided and encouraged all present and through them the faithful Catholic women of the Archdiocese of San Francisco to cooperate heartily in the creation of a splendid monumental church in honor of Mary Immaculate at the National Capital. It was proposed by the directors of the exposition to set apart a day at the end of June or beginning of July in honor of this great Catholic enterprise and invite the Catholic population to participate. The great fair would surely lose nothing by the protection of Mary Immaculate.

It was later decided that this beautiful plastic model did not conform to the enlarged conception of a proposed Cathedral-like shrine, so Maginis and Walsh, architects of Boston, Mass., were engaged to draft plans for a statuesque building comparable to many of the famous Marian Shrines in Europe.

During the early portion of the work on the Shrine great credit must be given to Mrs. F. Burrall Hoffman of New York and to Miss Fanny Whelan of Washington. To these indefatigable workers and their able assistants, the credit for the collection of much of the fifty thousand dollars must be given. To them we return our earnest thanks. Chapters of faithful pro-Marian Ladies in New York, Detroit, Buffalo, San Francisco, Pittsburgh, Indianapolis, Port Huron, Passaic and Clifton, Elizabeth, Newark, Hackensack, New Brunswick, Paterson, Plainfield, Mont Clare, Jersey City, Camden, Roselle and heaps more throughout the nation kept the notion of a National Shrine keenly alive. By this time, the project was being taken up in earnest. The Pittsburgh Chapter of the National Organization of Catholic Women commenced work for its realization, and new Chapters were instituted for the same purpose in Detroit and Buffalo. At the Buffalo meeting telegrams from Cardinals Gibbons and Farley warmly advocated the project.

MOST REV. JOHN F. NOLL, D.D.

He was one of the original boosters of the idea of a Shrine, helped to raise funds for the building of the crypt and for a time was practically alone in his determination to see it completed.

Direct contributions to the Shrine from Archbishop Noll through OSV at that time amounted to $120,000. In addition, OSV contributed toward the $231,941.58 raised by Archbishop Noll in the Diocese of Fort Wayne.

Shortly after the death of Archbishop Noll the following acknowledgement of his contributions to the Shrine was made in the 1956 annual report:

"Since our last annual report, it becomes our sad duty to note the death of our Chairman, the Most Reverend John F. Noll, D.D. The devotion and zeal of this great man on behalf of The National Shrine of the Immaculate Conception has been truly a heart-warming challenge to us all. We can say without any qualification that his personal example as well as his enthusiasm and generosity has been the guiding light and inspiration of our united determination to bring this grand work to completion. We humbly pray that God will richly reward him for his apostolic promotion of this undertaking, in the midst of his many other labors, and that the fervent intercession of Archbishop Noll will now aid us in crowning his efforts to achieve this national monument to Mary Immaculate."

Also at the time of his death, Archbishop O'Boyle of Washington paid the following tribute to Archbishop Noll:

"The life of Archbishop Noll was an inspiring example of the universal influence of a dedicated and vibrant faith. That influence, which extended throughout the country, was and will continue to be felt particularly in Washington.

"It was through his efforts that the statue of Christ, The Light of the World, was erected at the headquarters of the NCWC, the only public-erected statue of Christ in the city. The concept and the title are symbolic of his dedicated and priestly devotion.

"The other great contribution to the religious life in the capital, as well as that of the whole country, is the National Shrine of the Immaculate Conception, now under construction. This Shrine was his constant and consuming dream of faith. His unflagging interest, inspired by his humble devotion to the Blessed Mother, was completely disdainful of all obstacles and difficulties. . . ."

Courtesy of Sunday Visitor

FIRST MASS DEC. 8, 1917 IN PARLOR OF CALDWELL HALL

Salve Regina

Bulletin of the National Shrine of the Immaculate Conception

VOLUME FIVE **NUMBER ONE**

Entered as second-class matter at the Post Office at Washington, D. C., unde the act of March 3, 1879. Published in Feb., March, May, June, Aug., Sept., Nov. and Dec.

Editor: **RT. REV. THOMAS J. SHAHAN, D.D.**
Catholic University, Washington, D. C.

All correspondence, donations, gifts, etc., should be addressed to REV. BERNARD A. MCKENNA, CATHOLIC UNIVERSITY, WASHINGTON, D. C. Collectors' books should also be sent to same address.

Names of deceased relatives and friends may be put down on the collectors' books or sent in directly with contributions. They will be transferred to the proper registers of benefactors, and record of them kept forever in the Shrine. They may share in all its spiritual benefits. Collectors are requested to mark with a small cross the names of deceased persons.

* * *

Collectors should return their books, whether filled or not, within six months of their receipt. Longer time may be granted on request, but it is highly desirable that all books be returned after six months. An earnest and resolute collector will surely fill her little book in this time, barring illness or accidents. Very few will refuse this small alms asked in honor of Mary Immaculate.

* * *

Money should be sent by check, postal order, or express. Loose coin and bills should not be sent in ordinary envelopes. All remittances should be made payable to the Catholic University of America.

GOLD, SILVER, JEWELS

When the new *Shrine* rises in all its beauty, it will need chalices, monstrances, and precious altar-plate in abundance. Here is a most honorable and useful way of disposing in the Divine honor, and in that of Mary Immaculate, of unused ornaments, old gold and silver, precious stones and personal decorations no longer worn, but kept as heirlooms or mementoes of those who have gone before. What holier or more pleasing use could be made of them than to devote them to the Divine service by having them worked over into the rich vessels and plate that the tremendous mysteries of our holy faith call for and honor? Such gifts may be addressed to **Rev. Bernard A. McKenna, Catholic University, Washington, D. C.**, and will be duly acknowledged in SALVE REGINA. All wishes of donors will be carefully respected.

OUR RECENT CELEBRATION

On December 8, last, an event of more than ordinary importance took place: the first public mass said in honor of the *Shrine of the Immaculate Conception.* At that momentous and historic occasion were to be seen the chalices and sacred vessels presented to the *Shrine*, as well as the sacred vestments, all of which created a great deal of interest amongst the ardent lovers of *Mary Immaculate* then present.

Many of those who sent gold, silver, and precious stones were proud, not only of the use to which they were put, but also of the artistic manner in which the work was accomplished for the greater honor and glory of Our Divine Lord through His Most Blessed Mother. To one and all—priest, religious, and lay—contributors to the joy of that day, we extend our heartfelt thanks and congratulations.

FIRST PUBLIC MASS

The following from "The Catholic News," of December 22, 1917, will allow our readers to join with us in the joy which filled our souls on the Feast of the Immaculate Conception:

FIRST PUBLIC MASS IN HONOR OF THE NATIONAL SHRINE

On December 8 an unique ceremony took place in the parlor of Caldwell Hall, Catholic University, Washington, D. C. It was epochal in its nature, for it showed the realization of an idea which had been in the minds of the lovers of *Mary Immaculate* for some years past. It was unique not only in the fact that is was the first Mass publicly said in honor of the *National Shrine of the Immaculate Conception*, but, also, that this Mass was offered up on the altar used by Bishop Carroll, the first Bishop of the United States, and loaned for the occasion as a relic of early Catholicity in these parts by a great lover of *Our Blessed Lady.*

Hundreds of thousands of loving hearts beat in unison with the adorers at this first Mass, and wished that they could have been amongst the number actually present on this historic occasion, on which the gifts presented to the *Shrine* by the devout clients of *Mary Immaculate* were made use of.

In the absence of Bishop Shahan the Mass was celebrated by the Rev. Bernard A. McKenna, S.T.L., secretary to the rector, and into whose hands the work of the *National Shrine* has been intrusted. The Mass was attended by representatives from all parts of the United States, and the 165 fervent adorers, who came despite an approaching blizzard, showed the interest that is taken in this great work.

The vestments worn on this occasion were presented to the shrine by Bishop Shahan, they having been a gift to him on the occasion of his consecration. The chalice which was used on the occasion was also presented by Bishop Shahan, and was a great heirloom in his family, having been made in Ireland and used since the year 1804, twenty-five years before Catholic emancipation. This, together with another chalice, which he also presented, and the beautiful and artistic chalice made from the gold and silver and diamonds sent to the shrine by the ardent lovers of *Mary Immaculate,* elicited the admiration of all present.

After the Mass those who were present were invited to visit the offices of the *National Shrine* and the SALVE REGINA. Here they had a chance to see the work done for the *National Shrine*, and to examine the place from which 75,000 SALVE REGINAS are sent out gratis every six weeks to Catholics throughout the United States and Canada. Many were surprised to learn that the SALVE REGINA was mailed gratis to all those who send their name and address, and quickly made use of the opportunity of signing their names and addresses to have the little paper, devoted to *Mary Immaculate*, sent to them. Many, moreover, were surprised to find here, stowed away in orderly manner and systematized fashion, nearly every letter and scrap of paper relative to the shrine, and each donation that has come in, almost from the beginning, filed in its proper place.

The work is growing apace. What a few years ago was but a small, humble beginning, has now become the foundation of the great work that, with God's help and devotion to *Mary Immaculate*, will be the means of raising the grand shrine in which all the people of our country, rich and poor, learned and lowly, may do their share.

BLESSING OF THE SITE

Procession for Blessing Site by Archbishop Bonzano. Facing picture and right of Cross-bearer is Bishop Fulton Sheen, D.D., holding thurifer, now Auxiliary Bishop of New York

Thousands See Cardinal Lay Cathedral's Cornerstone—Pope Cables His Blessing—Highest Clergy, Diplomats and U. S. Officials in Great Throngs—"New Freedom" Denounced as Curse by Bishop McNicholas, Who Urges More Religion in Universities—$5,000,000 Edifice to Be Honor to Women and, in Addition, a Memorial to War Dead.

With prominent members of the Catholic hierarchy and laity, representatives of foreign countries, officials of the United States government and high officials of the army and navy in attendance, the foundation stone of the Shrine of the Immaculate Conception was laid yesterday afternoon at the Catholic University. The ceremonies at which Cardinal Gibbons officated and Cardinal O'Connell attended, marked one of the most notable religious events ever witnessed in the National Capital. Fully 10,000 people thronged the university campus to view the spectacle, and hear the sermon by the Rt. Rev. John T. McNicholas, bishop of Duluth, in which the prelate scored the wave of materialism over the world, the rise of revolutionary doctrines of government and the laxity of the marriage tie, which, he declared, had given rise to erroneous standards of living.

That portion of Catholic University campus on which some day will rise one of the most majestic ecclesiastical structures in the world, presented a peculiarly striking spectacle when the unusual gathering of church dignitaries and the vast concourse of spectators had gathered for the exercises which marked the first actual step toward the rearing of the great cathedral which in future years will dominate the slopes of Brookland.

Already preparations for the structure have begun, and the ceremonies yesterday centered around the spot where stood the huge block of granite in an excavated area around which were grouped platforms for the seating of church dignitaries and prominent guests.

March of the Ecclesiastics

A platform on which stood the crimson-covered thrones of two cardinals and the apostolic delegate was placed to the north of the foundation stone, with steps leading downward. Directly facing the seats of the church dignitaries was a large platform surmounted by a temporary pulpit. A plentiful use of papal flags and floral decorations in the papal colors of white and gold, lent a striking background to the garb of the assemblage of Catholic hierarchy.

The ecclesiastics who took part marched in procession from Caldwell Hall, the residence of the officers of the university, to the site of the shrine, which lies southward and on the most commanding eminence of the campus.

First came members of religious orders of men who took their places below the pulpit. Following were more than fifty archbishops and bishops. Immediately preceding Cardinals Gibbons and O'Connell walked a delegation of Knights of Columbus of the fourth degree, wearing the regulation dress of silk hats, frock coats and swords of the degree.

Message from the Pope

Opening remarks by the Rt. Rev. Thomas J. Shahan, rector of the university, followed the entry of the clergy. Bishop Shahan welcomed the civil and clerical dignitaries, and pointed out the peculiar significance of the occasion which marked the actual beginning of the erection of a church of national importance, for which Catholics have planned for many years.

Two cablegrams were read by Bishop Shahan, one from Pope Benedict XV, and one from Cardinal Bourne, of Westminster, England. Both were addressed to Cardinal Gibbons, the senior member of the Catholic hierarchy of America. The cable from the Pope read:

"The holy father was greatly pleased to learn of the laying of the foundation stone of the national shrine of the Immaculate Conception, and gladly grants his apostolic blessing to your eminence, the clergy and faithful present at the sacred ceremonies and to the zealous promoters and benefactors of the work."

The message was signed by Cardinal Gasparri, papal secretary of state. Cardinal Gibbons received from Cardinal Bourne the following: "Pray God grant blessing and success national shrine war memorial."

Cardinal Blesses the Stone

Walking between the Knights of Columbus, who were drawn up on either side of the steps with swords at salute, Cardinal Gibbons descended to the place where the foundation stone

MASS AT BLESSING OF SITE

ACTUAL BLESSING OF SITE BY ARCHBISHOP BONZANO, APOSTOLIC DELEGATE

stood and read the blessing of the stone, while the choir from the University chanted a litany.

As the cardinal pronounced the words of blessing over the stone, he touched each side with a silver trowel. When the large granite block had been prepared for final placing on the concrete base, it was lowered by special apparatus.

The ceremonies of the laying of the foundation stone over, Bishop McNicholas mounted to the pulpit and delivered the sermon, which outlined in a general way the aims of devotion Catholics pay to the Blessed Virgin, under the title of "Mary Immaculate," in which name is dedicated the shrine. The bearing of that devotion on a world of ever-changing standards and theories of living was his theme.

Calls "New Freedom" Curse.

The need of religion in university life of the country was emphasized by Bishop McNicholas.

"A curse of the century past," he said, "has been the so-called new freedom, that has liberated men from the supernatural and extinguished the light of divine faith by perverting his nature through the indulgence of his worst passions. Revolutionary movements promise what is clearly impossible—absolute equality among men and the equal distribution of earthly possessions. They would abolish the distinction of nations, break asunder the bonds of family ties and set children free from the authority of the home.

"Women are seeking a freedom that is excessive. Let women have all the freedom possible, provided it makes them more perfect and noble. Injustice and lack of charity have carried on a traffic in slavery throughout the centuries. The poor and laboring classes have been treated as if they were not possessed of human and immortal souls."

Prominent Diplomatic Guests.

The foundation-stone, a huge block of Milford granite, was donated by James Sexton, of Stratford, Conn., who was present with his two sons, Vincent, a second lieutenant of aviation; Leo, a naval seaman, and his nephew, William S. Fitzgerald, a private of infantry.

Embassies represented were those of England, France, Italy, Russia, Japan, Siam, Brazil, Argentina, Chile and Peru. Ministers of Bulgaria, Cuba, Guatemala, Honduras, Poland, Serbia, Venezuela, and charges d'affaires of Belgium, Bolivia, Columbia, Czechoslovakia, Finland, Greece, The Netherlands, Panama, Roumania, and Switzerland were also present; also the counselor of China. Canada was represented by Sir Francois Lemieux, chief justice of the supreme court of Quebec. American representatives were Justice Joseph McKenna, of the Supreme Court; Admiral W. S. Benson, chairman of the Shipping Board; Admiral McGowan, Maj. Gen. Tasker S. Bliss, Brig. Gen. I. W. Littell and Col. H. P. Birmingham, of the Soldiers' Home, with a delegation of five veterans of the Indian and five veterans of the civil war.

Monument to Women's Fervor

The Knights of Columbus were represented by Morris McAuliffe, State deputy of the District; William S. Aumen, State deputy of Maryland, and Daniel J. Callaghan, supreme treasurer. In the guard of honor were Charles W. Darr, master of the fourth degree of the District; Michael D. Schaeffer, and Maj. C. E. Edwards, marshal of the fourth degree.

As the shrine will stand as the monument to the religious fervor of the Catholic women of the United States, the exercises were in charge of the International Federation of Catholic Alumnae, under the direction of the Very Rev. Bernard A. McKenna. Prominent members of the federation present were Mrs. James J. Sheeran, of Brooklyn, president; Miss Mary E. Brennan, business manager, and the Countess Eleanor Colgan, of New York, and Miss Anna E. Phelan, of the Women's Catholic Order of Foresters.

Chairmen of committees in charge were Mrs. Ray Heiskell and Misses Florence Colford, Regina Sullivan, Elizabeth C. Kearney, Edna J. Sheehy, Loretta Fitzgerald, Alma Happ, Dorothy Butler and Helen O'Connell.

Cardinal Gibbons was attended by the Rt. Rev. Mgrs. Edward McGoldrick, of Brooklyn, and Frank Van Antwerp, of Detroit. The benediction was given by the Rt. Rev. Denis J. Dougherty, of Philadelphia.

The shrine is to be the largest edifice of the Catholic Church in North America. It will rise 254 feet in height, with an extreme length of 420 feet, and will be built in Romanesque style.

The high altar will be the offering of the priests of the United States, and surrounding it will be fifteen smaller chapels. Reposing within

the sanctuary will be a full-sized mosaic copy of Murillo's "Immaculate Conception," the gift of Pope Benedict. The largest chapel is to be dedicated to the memory of the American soldiers and sailors who fell in the war, thereby combining a monument to the faith of Catholic womanhood and a memorial to their fathers, sons and brothers who died on the battlefield.

More than $5,000,000 will be expended in construction. Already countless offerings of jewelry and precious stones have poured into the office of the Rev. Father McKenna, to be used in decorating the shrine, together with the large donations of money—*Washington Post*

PROCESSION FOR BLESSING OF THE CORNERSTONE BY CARDINAL GIBBONS SEPT. 23, 1920

The Laying of the Foundation Stone of the National Shrine of the Immaculate Conception on September 23, 1920, was an event of the greatest historical and religious interest to the Catholics of the United States. Besides the intrinsic interest which came from the event itself, the distinguished visitors added a new element to this great occasion. As the Second Annual Meeting of the Hierarchy of the United States took place at the Catholic University, it afforded all who were at this meeting an opportunity of being present at the Laying of the Foundation Stone.

CABLEGRAM FROM HOLY FATHER

To Cardinal Gibbons:

The Holy Father was greatly pleased to learn of the Laying of the Foundation Stone of the National Shrine of the Immaculate Conception, and glad to grant the Apostolic Blessing to your Eminence, the clergy, and faithful present at the sacred ceremony, and to the zealous promoters and contributors of the holy work.

CARDINAL GASPARRI

List of Prelates present at the Second Annual Meeting of the Hierarchy, at the Catholic University, Washington, D. C., September 22 and 23, 1920.

His Eminence, James Cardinal Gibbons, Abp., Baltimore.

His Eminence, William Cardinal O'Connell, Abp., Boston.

Eleven Archbishops

The Most Rev. Jeremiah J. Harty, Omaha.
The Most Rev. John J. Glennon, St. Louis.
The Most Rev. Sebastian G. Messmer, Milwaukee.
The Most Rev. Henry Moeller, Cincinnati.
The Most Rev. Edward J. Hanna, San Francisco.
The Most Rev. George W. Mundelein, Chicago.
The Most Rev. John W. Shaw, New Orleans.
The Most Rev. Dennis J. Dougherty, Philadelphia.
The Most Rev. Austin Dowling, St. Paul.
The Most Rev. Patrick J. Hayes, New York.
The Most Rev. Albert A. Daeger, O. F. M., Santa Fe.

Fifty-six Bishops

PROVINCE OF BALTIMORE

The Rt. Rev. Patrick J. Donahue, Wheeling.
The Rt. Rev. John J. Monaghan, Wilmington.
The Rt. Rev. Denis J. O'Connell, Richmond.
The Rt. Rev. Michael J. Curley, St. Augustine.
The Rt. Rev. William T. Russell, Charleston.
The Rt. Rev. Leo Haid, V. Apost. of N. Carolina.
The Rt. Rev. Owen B. Corrigan, Auxiliary of Baltimore.

PROVINCE OF BOSTON

The Rt. Rev. Thomas D. Beaven, Springfield.
The Rt. Rev. Louis S. Walsh, Portland.
The Rt. Rev. George A. Guertin, Manchester.
The Rt. Rev. Daniel F. Feehan, Fall River.
The Rt. Rev. Joseph J. Rice, Burlington.
The Rt. Rev. John J. Nilan, Hartford.
The Rt. Rev. William A. Hickey, Coadjutor of Providence.
The Rt. Rev. J. G. Murray, Auxiliary of Hartford.

PROVINCE OF CHICAGO

The Rt. Rev. Peter J. Muldoon, Rockford.
The Rt. Rev. Henry Althoff, Belleville.

PROVINCE OF CINCINNATI

The Rt. Rev. John P. Farrelly, Cleveland.
The Rt. Rev. Joseph Chartrand, Indianapolis.
The Rt. Rev. Edward D. Kelly, Grand Rapids.
The Rt. Rev. Joseph Schrembs, Toledo.
The Rt. Rev. Michael J. Gallagher, Detroit.
The Rt. Rev. Ferdinand Brossart, Covington.

PROVINCE OF DUBUQUE

The Rt. Rev. Charles J. O'Reilly, Lincoln.
The Rt. Rev. James Davis, Davenport.

PROVINCE OF MILWAUKEE

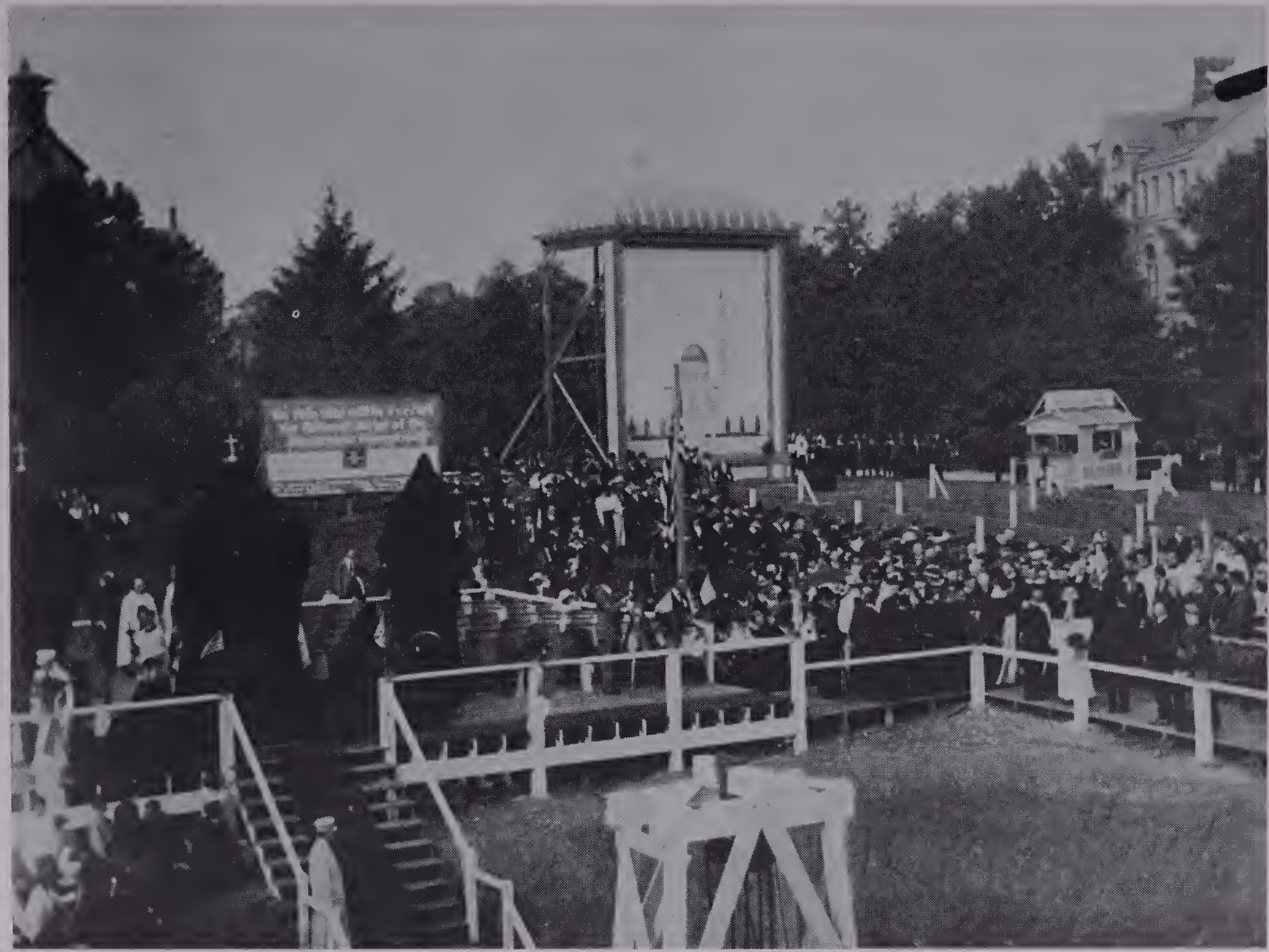
The Rt. Rev. Joseph M. Koudelka, Superior.

PROVINCE OF NEW ORLEANS

The Rt. Rev. Edward P. Allen, Mobile.
The Rt. Rev. Theophile Meerschaert, Oklahoma.
The Rt. Rev. Cornelius Van De Ven, Alexandria.
The Rt. Rev. John B. Morris, Little Rock.
The Rt. Rev. Christopher E. Byrne, Galveston.
The Rt. Rev. John M. Gannon, Erie.
The Rt. Rev. Jules B. Jeanmard, Lafayette.

PROVINCE OF PHILADELPHIA

The Rt. Rev. Michael J. Hoban, Scranton.
The Rt. Rev. J. F. Regis Canevin, Pittsburgh.



CROWD ATTENDING CORNERSTONE LAYING 1920—McMAHON HALL IN REAR RIGHT

The Rt. Rev. Philip R. McDevitt, Harrisburg.
The Rt. Rev. John M. Gannon, Erie.

PROVINCE OF ST. LOUIS

The Rt. Rev. Thomas F. Little, Kansas City.

PROVINCE OF NEW YORK

The Rt. Rev. John J. O'Connor, Newark.
The Rt. Rev. Thomas F. Hickey, Rochester.
The Rt. Rev. Thomas J. Walsh, Trenton.
The Rt. Rev. Edmund F. Gibbons, Albany.
The Rt. Rev. William Turner, Buffalo.
The Rt. Rev. Joseph H. Conroy, Auxiliary of Ogdensburg.

PROVINCE OF OREGON CITY

The Rt. Rev. Mathias G. Lenihan, Great Falls.
The Rt. Rev. John P. Carroll, Helena.
The Rt. Rev. Joseph F. McGrath, Baker City.
The Rt. Rev. Daniel M. Gorman, Boise.

PROVINCE OF ST. PAUL

The Rt. Rev. Joseph F. Busch, St. Cloud.
The Rt. Rev. Patrick F. Heffron, Winona.
The Rt. Rev. Jeremiah J. Lawler, Lead.
The Rt. Rev. John T. McNicholas, O. P., Duluth.

PROVINCE OF SAN FRANCISCO

The Rt. Rev. Joseph S. Glass, C. M., Salt Lake.

PROVINCE OF SANTA FE

The Rt. Rev. J. Henry Tihen, Denver.
The Rt. Rev. Thomas J. Shahan, rector of The Catholic University, Washington, D. C.
The Rt. Rev. William A. Jones, O.S.A., Porto Rico.
The Rt. Rev. J. R. Da Silva, Trajanopolis.

Among the distinguished guests present were representatives of

The Holy See;
Most Rev. John Bonzano, D.D.,
Apostolic Delegate.

The White House and State Department:
Mr. Merle Smith.

Diplomats Present

Spanish Ambassador and Dean of Diplomatic Corps in U. S. A.
Senor Don Juan Riano y Gayangos and staff of the Embassy.

Chilian Ambassador
Senor Don Beltran Mathieu.
Madame Mathieu.

Argentinian Ambassador
Senor Dr. Thomas Le Breton.

Japanese Ambassador
Baron Kijuro Shidehara.

Peruvian Ambassador
Senor Don Frederico Alfonso Pezet.

Brazilian Ambassador
Senor Augusto Cochrane de Alencar and staff of the Embassy.

French Embassy
The Prince de Bearn et de Chalais, Charge d'Affaires of France.

Belgium Embassy
Mr. Charles Symon, Charge d'Affaires of Belgium.

Italian Embassy
Signor Giuseppe Brambilla.
Wife and daughter.

British Embassy
Mr. R. L. Craigie, Secretary and Representative of the Ambassador, and two ladies.

Minister of Guatemala
Senor Don Joaquin Mendez.
Senor Don Luis Toledo Herrarte, Ex-Minister of Foreign Affairs, and wife.

Minister of Cuba
Dr. Carlos Manuel de Cespedes and a cousin.

Minister of Venezuela
Dr. Santos Dominici.

Minister of Bulgaria
Mr. Stephan Panaretoff.

Minister f Honduras
Senor Don Antonio Lopez Gutierrez and family (six persons).

Minister of Serbs
Dr. Slavoko Y. Grouitch.
Madame S. Y. Grouitch.

Charge d'Affaires of Greece
Mr. Tsamados.

Charge d'Affaires of Netherlands
Dr. W. H. de Beaufort.

Charge d'Affaires of Poland
Mr. Francis Pulaski and all the staff of the legation.

Charge d'Affaires of Switzerland
Dr. Conrad Zenny and all the staff of the legation.

Charge d'Affaires of Czechoslovakia
Mr. Karel Halla.

Charge d'Affaires of Bolivia
Senor Alberto Cortadellas.

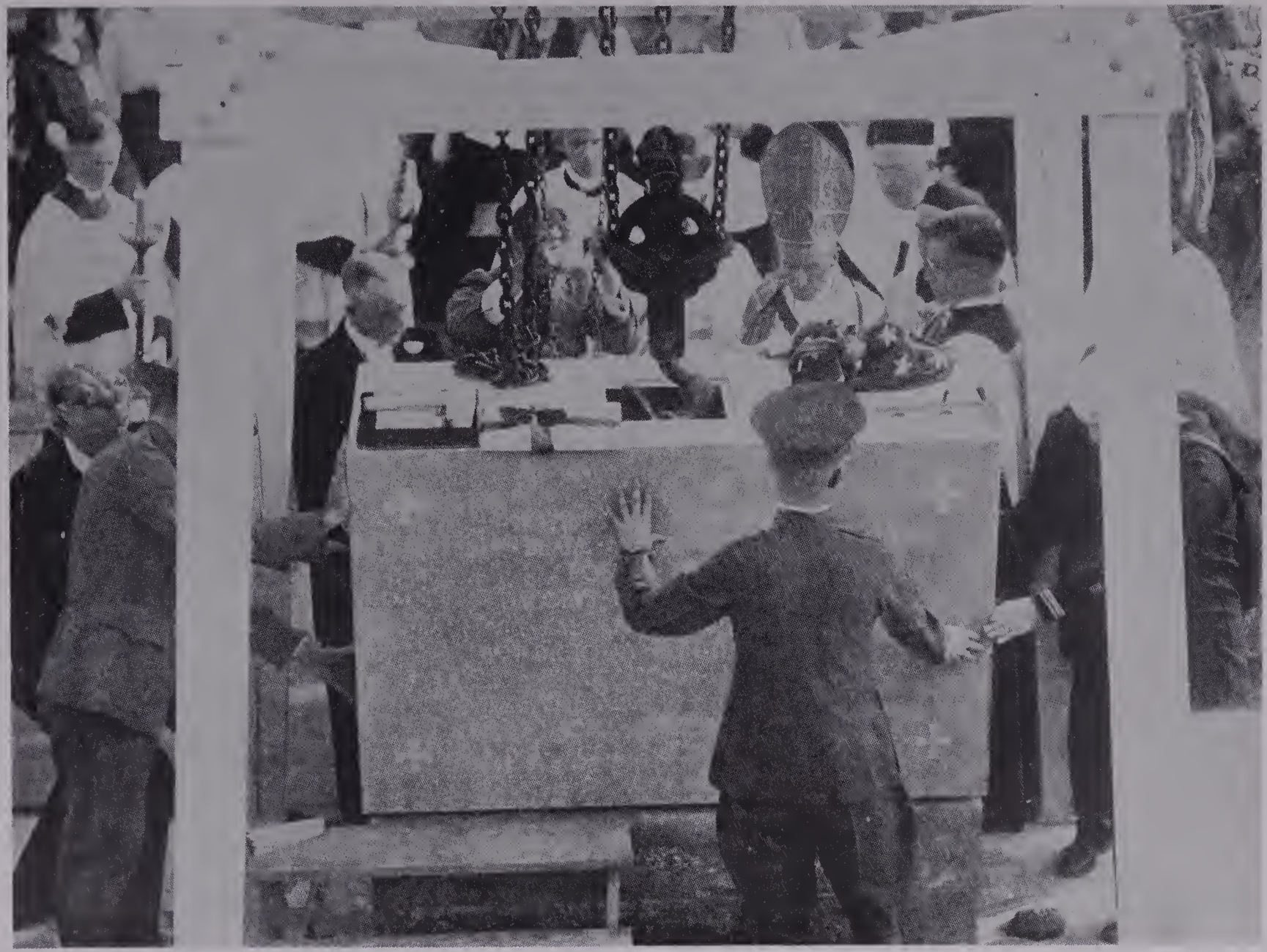
Charge d'Affaires of Roumania
Mr. Nicholas Lahovary.

Swedish Legation
Represented by Mr. J. de Lagerberg, Secretary.

AMBASSADORIAL GROUP VIEWING CORNER STONE LAYING

CARDINAL GIBBONS READY TO DESCEND TO PLACE CORNER STONE IN POSITION

CARDINAL GIBBONS ABOUT TO PROCEED WITH "CORNER STONE LAYING"



SEPT. 23, 1920. THE LAYING OF THE CORNER STONE IS BROUGHT TO A SUCCESSFUL CONCLUSION.

It has often been said that the inimitable Catholic cathedrals of the Middle Ages were in their day the true workshop and the school in which the arts and sciences first flourished among the entire people, that they infused all social life with a natural vigor and a puissance that have never since been equalled. Is it not true that

We live by Admiration, Hope and Love, and e'en as these are well and wisely fixed. In dignity of being we ascend.

Now, religion is the oldest and most powerful of the general forces known to man. It operates like the sun, universally and gently. It draws men individually and in multitudes, but it draws them by the cords of Adam. It may be weakened, darkened, hindered, but it cannot be impotent nor can it ever be cast out from the equation of life and history. It is as native and original, Saint Paul says, as the seeing eye and the loving heart.

The sun moves ever onward warming and enlivening the bosom of the earth, and drawing from it countless utilities and beauties, in fruit and flower, in energies and splendors. Even so, religion dominates in human society, and is everywhere the real source and model, the impulse and the spur of all that is great and permanent in our lives and in our works.

If the covering of Europe with a white vesture of churches was the most humanizing activity of the Middle Ages, an original source of the improved order of our modern life, a similar devotion of our Catholic people to the beauty of the House of God has produced results no less striking in the social order of the immediate present.

Stirrings of the higher life began to be felt—the apostolate of the fine arts began its triumphant career. They knew themselves for spiritual kin to those great peoples who had surpassed the works of Greece and Rome. Among these thousands of Catholic churches that have arisen within fifty years, the civil and social formation of a people has kept pace with the material development. Leadership and counsel, close and efficient organization, a healthy repression of the individual will, the sense of the common good as the moral key-note of social life, sustained creative enthusiasm, admiration of the beautiful as a transformer of the rank materialism natural to a new society, the habit of united effort, and the moral vigor that is born of regular legitimate success—all these things were steadily nourished, and to some extent created among our American Catholic people by the never-ceasing labor of church-building.

The Church Is a Great School

Truly, when they look around on the glorious temples that dot this fair land from ocean to ocean, they may well be tempted to believe that they have already reaped a rich reward for their sacrifices. . . every church is for the time being the living center of the original Christian apostolate. It stands from century to century as the echo of the divine mandate. "Going therefore teach ye all nations . . . teaching them to observe whatsoever I have commanded you, and behold I am with you all days, even to the consummation of the world" (Matt. xxviii, 19, 20).

It is for this solemn and public teaching of the Christian religion that our churches are built, that it may be permanent and regular, dignified and attractive. Every such church is primarily a school, not like the schools of philosophy or of letters or of any mere worldly science, but a school for all humanity, a school of divine wisdom in which God Himself is our teacher, His mandates our constant study, His unchanging will our guide and criterion in all things.

This church, therefore, is a great school of the Word of God, and the teaching that goes on within its holy walls is none other than God's own will made manifest to us, whether it be the priest who reads the Mass in the venerable Latin speech, charged with the history and the experience and the emotions of many centuries, and in words that go back to Saint Paul, or the priest in the pulpit announcing the same doctrine from the open gospel. . . this church remains primarily and always an engine for the dissemination of Christian truth, a great organ of teaching, an instrument that will not give forth one sound to-day and another to-morrow. The young will hear in the next generation what our fathers heard in the last; the aged will

recognize a change of persons, but an absolute identity of speech.

A Splendid Monument

Indeed, it is this teaching-function of our churches that has conditioned their architecture. With all their political gifts and grandeur, the ancients had nothing like our churches. The gospel of Jesus Christ is for all men, and so a great open space was wanted where all might gather to hear it. The bishop and the priest were the regular ministers of the Word of God, and so an elevated place was needed, not only for the altar, but that the people might see the speaker. The Word of God was read publicly, and so much light was wanted to illumine the assembly. In a word, all the principles of our glorious Catholic architecture have been dictated by the teaching-office of the Church. She has really created for her own needs a series of the most splendid monuments that the world has seen, every one of them a work of love and many of them works of genius.

Eloquence and Grace

Look about you and see what mysteries of linear grace and eloquence she has created, what a variety and charm of color-impressions she has called up, what deep mystic language she has taught the very stone to speak! Is there any cunning of the human hand, any rare product of nature, any device of the human brain, that does not find its place in this glorious edifice? The Roman had his forum and the Greek his agora for the exercise of the intellect, but the great spaces of our churches do not yield to them in size or in influence. We have done more: we have succeeded in transplanting to the House of God something of the deep solemnity of Nature herself. Beneath these soaring arches and among these tall and slender columns the soul experiences an awe akin to that which Nature has stamped upon the virgin forest. The majesty of the Creator and the glory of the risen Redeemer rest forever like a consecration upon these vast spaces, and impress the worshipper, nay, the transient visitor, with a mystic penetrating puissance that of itself betrays the near presence of God and His loving interest in the religious soul.

It was within such churches as this that the general ideas of a common and equal humanity were first preached; that Roman emperors and barbarian kings were made to feel the superior power of that common law of Christianity which is codified in the gospels and in the epistles of Saint Paul; that the civil power was robbed of its odious weaknesses by a kind of divine adoption and filiation; that authority was declared a trust for the common good and not a private asset of king or emperor or fierce baronial chief. That is the common ground on which our Christian civilization has grown up and which can alone sustain it. This common ground has been created through many a long century and amid many disastrous conflicts by the Catholic clergy in their quality of preachers of God's Word, and administrators of His holy gospel. And the symbols of this universal benefit will always be the great open space of the church, the uplifted altar, the visible seat of authority raised among the people and for the people, the free and general enjoyment of all the splendid tributes that human strength and intelligence pay to their Creator.

Thus it was that Catholicism which established everywhere, in the vestibule of its churches, the first free general and compulsory system of education. And if we may say it was a moral and religious education, we therby say that it was the only one capable of stifling the evil passions of a perverted humanity, the only one capable of taking an unhappy and decaying society to heal and purify it, to relight in the midst of its darkness the torch of the natural law, and thus lead its timid footsteps into the full glory of the knowledge of Christ.

Benefit to Human Society

Who can calculate the good that has been done to our human society by this fearless teaching? In mankind there are indeed incalculable depths of love and devotion, but there is also a mysterious world of bestiality, an ever-open source of injustice and cruelty and fierce selfishness that can be controlled by no other moral force known to us. So it is that if Raphael has glorified the mystery of Christian love in his admirable fresco of the Adoration of the Blessed Sacrament, a Michael Angelo was called upon to paint in immortal colors that other mystery of the Last Judgment, and to reveal to popes and cardinals as well as to the lowliest faithful, the certainty and the equality of that divine retribution which is the immovable basis of all religious life and activity.

A Glorious Treasure

Every Catholic church is practically the entire Christian religion flowing in unceasingly upon our lives, with all its glorious treasures of tender solicitation and logical compulsion, all its irresistible arguments from history and analogy and experience, all its ancient and worldwide institutions, all its intimate and original adaptability to the needs of the human heart. The Greek temple resumed all the visions of beauty that ever haunted the soul of Hellas, and the Roman basilica stood for the noblest concepts of justice and equity that mankind has ever developed. But the Catholic church stands for all these things and for infinitely more, *i.e.*, for the ever-abiding presence of a loving God among His creatures and His children. "I have sanctified this house, which thou hast built," said the Lord to Solomon, "to put my name there forever" (III Kings ix, 3)

More spiritually were these words fulfilled when Jesus Christ promised that He would abide forever with His faithful even to the consummation of the world. So it is from the rising of the sun to the going down therof at the countless altars of our Catholic faith the name of Jesus Christ is magnified and a clear offering is made to the name of God, even the Body and Blood of His divine Son (Malachias i, 2).

Now, man is so made by nature that in order to call forth all his finer gifts and better qualities he must see before him a great sign, some public symbol of the purpose that is in his heart. An occasional philosopher may move on through life dwelling always in the clear but cold light of the intellect. For several reasons the majority of mankind are not like such solitary thinkers. In the government of men, as on the battlefield, there is always some symbol around which the multitudes rally, some visible banner or war-cry or peculiar shibboleth, that is full of revelation and inspiration for all who see it or hear it. In such signs or symbols man overleaps easily the long road between his thoughts and their execution, between his grandiose plans and their still more grandiose fulfillment. In such signs and symbols space recedes and time runs into eternity. The heavenly element in man for a while overshadows the mortal and the earthly. Man becomes as great as the ideas that he conceives, as happy as love itself can be. Man is, moreover, fickle and inconsistent—it is the symbol of his cherished purpose that forever recalls him to the pursuit of the same; in a true sense he is already entering upon the enjoyment of his desires so long as he can consciously follow them.

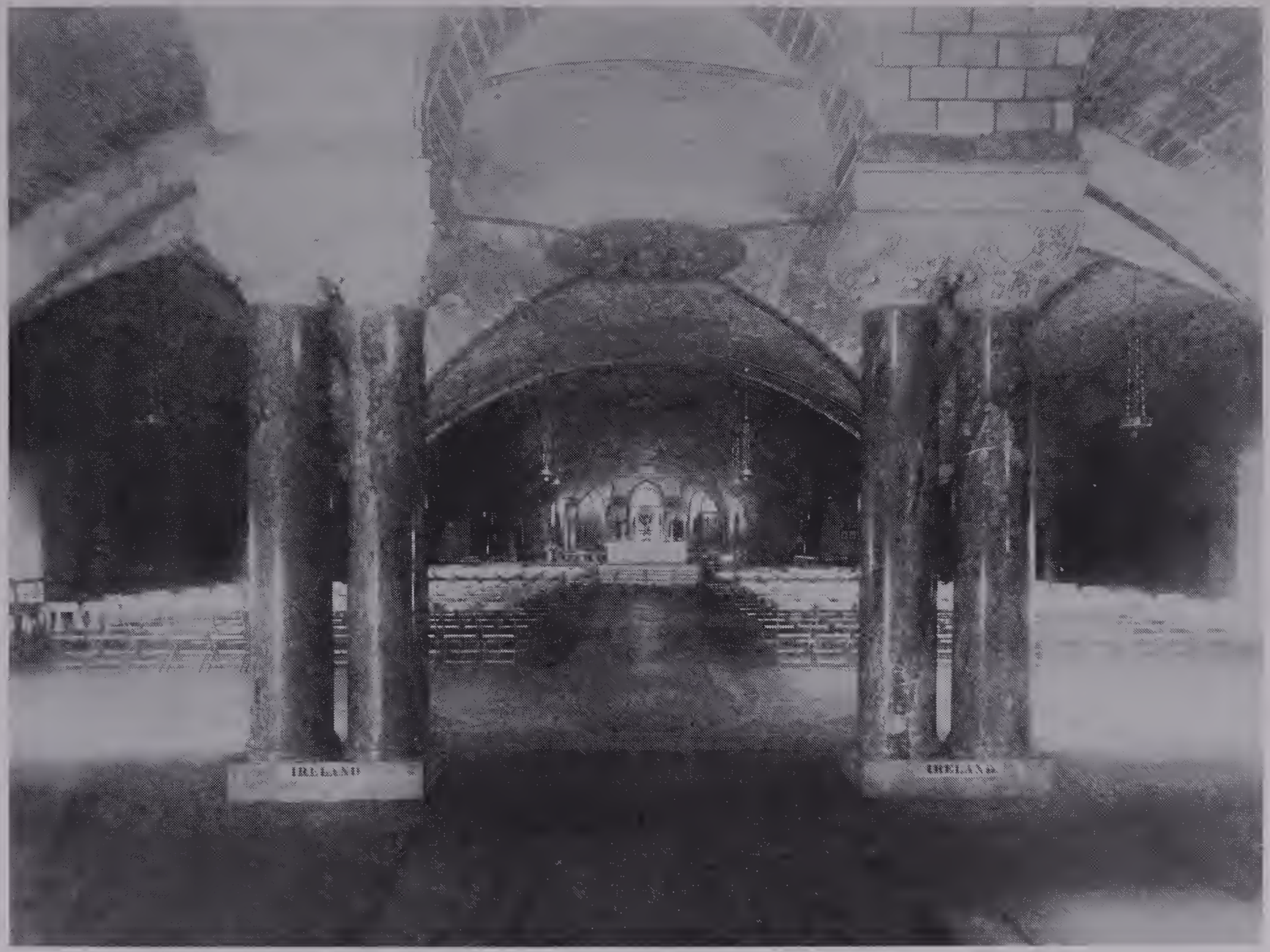
God's Earthly Dwelling

In Catholicism every church is such a symbol of religion. It represents Jesus Christ, and not in any vague or remote way, but Jesus Christ dwelling among us in the tremendous Mystery of the Altar. He is, indeed, forever at the right hand of the Father, but by a mystery of love He dwells also with us in the Blessed Sacrament, without diminution of His glory or partition of His power. In itself it is a matter of little importance whether the church be a small and poor one or the highest work of human power. The God of majesty and love sheds about Him His own sufficient splendor, is forever surrounded by His ministering angels. But the Catholic heart rejoices when it can exhibit in some less ignoble way its gratitude for the Incarnation and Redemption, for the saving mercies of Christ's Passion and the infinite love of His constant presence. It rejoices when it is able to ornament the site where the soul holds converse with its Creator and Redeemer. It rejoices when it can surround with all due pomp and majesty the scene of adoration, mindful that even the angels veil their faces before the divine splendors, mindful, too, that the church is the scene, not alone of our individual adoration, but of that collective and social adoration of God which is owing to Him as the Creator of humanity the founder and the benefactor and preserver of society and the social order. This can only be done where multitudes dwell and are able by concerted effort to raise a temple that shall not be unworthy of the majesty, the beauty and the goodness of God.

Appeals to the Superior Qualities of Man

Such a work appeals in the first place to all the superior qualities of man. In its projection and still more in its execution he rises above, goes out from himself, and develops the social instinct in creating a work that shall serve a common purpose, and not merely in his own generation, but in those that are to follow.

The citizens of antiquity built noble temples to their gods, and their ruins yet ravish the admiration of our intellects. But they say



LOOKING TOWARDS MAIN ALTAR FROM ENTRANCE OF CRYPT

nothing to our hearts and they said little or nothing to the hearts of those who built them as monuments of human fear or vanity or pride. But the churches of Catholicism are truly homes of divine love and in their creation call forth the treasures of human affection as no other enterprise known to men. Each church is truly the House of God, but of the Incarnate God, the Word of God made Flesh, and dwelling sacramentally among us. It is from this conviction, that the church is truly the House of God, that have been born again among Christians all the fine arts.

A Humanizing Influence

Nothing could be too beautiful or too magnificent for the dwelling of God Himself. And so the Catholic heart impressed into the common service the architect, the painter and the sculptor, the workers in silver and gold and precious stones, and all other men of rare genius and unequalled skill.

Thus from century to century of our Christian history there were always spaces for these skillful hands to ornament, and in the exercise of their craft were preserved the traditions of the ancients and developed new and wonderful forms of beauty and grandeur that the ancients had not suspected.

Who can ever describe the humanizing influence that has gone out from such glorious churches as the cathedral of Cologne or the cathedral of Chartres? In such works man has surpassed himself, has undertaken and completed tasks that seemed angelic in their vastness and difficulty. While such an enterprise was going on within the city it seemed "like a majestic social song, a solemn hymn, whose notes rose slowly and sweetly from earth to heaven, telling of the transformation of avarice into open-handedness of coarseness into refinement, of selfishness into altruism, of blank ignorance and stupidity into a creative faith. Prayer and adoration, propitiation and gratitude were finely blended in the great popular chorus. King and serf, princess and milkmaid, pope and poor sacristan—the whole of Europe moved in a vast procession before the throne of Jesus Christ, and cast each a stone on the memorial pile of religion. And, for the first time, the quasi-divine hand of art, made infinitely cunning, transformed these crude offerings into ten thousand caskets of rarest beauty, out of which rose forever the spiritual incense of love, the ravishing aroma of adoration, the delicate perfumes of humility and human charity, the sweet odor of self-sacrifice. For a short time in the history of mankind art was truly a popular thing, truly an energizing softening influence on the common heart. Insensibly artistic skill became common and native. The hand of the European man was born plastic and artistic. His eye was saturated with the secrets of color, his imagination crowded with the glories of form in line and curve, in mass and sweep. His own surroundings were insensibly dominated by the spirit of pure beauty. He was once more a Greek, only born again in Jesus, and seeing now, with the divinely soft eyes of the God-Man, a spiritual world of beauty that Phidias and Praxiteles may have suspected but, only in the vaguest manner."

For the Rich and the Poor
The Old and the Young

I know, indeed, that every human heart is in its own way a church, and that Christian hearts, in particular, are like living stones built up, a spiritual house, a holy priesthood (I Peter ii, 4, 9). However, humankind is not only individual, personal but also and particularly social. We owe to the Divine Father not only the religious offices of each human heart, but over and above a public social recognition. Indeed, God is not only the creator and benefactor of each one of us as we stand. He is equally the creator of that other divine thing which is the social order and the countless benefits that each individual gathers from it and through it.

We do not admit, with the Stoic and the Deist of every age, that God lives apart and remote, careless of the world of man and things. It is the glory of Christianity that it broke down and overbore these perilous antisocial views of pessimism and despair once very common in all classes of mankind, that it planted in millions of human hearts the seeds of belief and that thereby it brought back to earth self-respect and fresh youthful ambition, that it exhibited human life as a toilsome journey indeed, but not a journey without aim or meaning, rather a gradual approach to a celestial city where the ills of this life would fade away and all its proper joys be heightened and made everlasting.

It is only by the habitual operation of the supernatural principles of Christianity applied

2 OF THE 20 COLUMNS—ONE ON EACH SIDE OF THE TEN ALTARS IN THE NORTHERN APSE

in all their fullness, with an ever larger and more intelligent grasp of their inexhaustible possibilities, a constant adaptation to our human ailments of the divine remedies they furnish, that we shall meet and overcome as they arise the crises that are forever growing and breaking in our human society. In the churches of Catholicism, scattered the world over as havens of spiritual rest, as incomparable schools of the highest thought and the highest life, these efficient and saving principles of Christian truth and morality are ceaselessly at work.

The churches of Catholicism are built up, indeed, with material labor and sacrifices. But they are cemented and vivified with something more noble and spiritual, the fond devotion of loving hearts that is poured forth upon them from the first vague plans and hopes until they rise in the community, finished and equipped for their work among men.

Rich and poor, old and young, men and women of every estate, have constantly upheld the hands of their pastors while they devoted themselves to this great task. And not only of their material wealth have they given in never-failing abundance, but with their contributions went holy prayers and warm affection and blessed hopes, and an unshaken confidence that those in charge of the sacred enterprise would never falter or weary in its execution, never betray the absolute trustfulness of the people, nor prove unworthy of the general esteem.

May all its holy uses and lovely meanings grow in your hearts and their hearts and blossom into a rich fruitage of religious elevation and social service!

Fortress of Civic Peace and Harmony

May it be a fortress of civic peace and harmony, an index of all high and noble aspirations, a fountain of spiritual comforts, a school of Christian life, a glowing hearth of mutual love and esteem!

It is, indeed, the vestibule of heaven. Many will enter it in years to come, wearied with the length of the journey, worn from ceaseless disasters, stained with the dust of a multitudinous conflict. In this haven there will be more tears than smiles, more sadness than pleasure, more sorrow than happiness. But the tears and the sadness and the sorrow will be regularly transformed into heavenly joys, and countless souls will learn to cry out with the royal psalmist in those unsurpassed accents of rejoicing and exaltation (Ps. lxxxiii, 1-5):

How lovely are Thy tabernacles,
O Lord of Hosts!
My soul longest and fainteth for the
Courts of the Lord.
My heart and my flesh have rejoiced in the
Living God;
For the sparrow hath found herself a House;
And the turtle a nest for herself,
Where she may lay her young ones,
Thy altars, O Lord of Hosts: my King and my
God.
Blessed are they that dwell in Thy house,
O Lord,
They shall praise Thee forever and ever.

Salve Regina, June 15, 1920, Vol. 7, No.4

VISITORS AND OFFICE FORCE VIEWING FIRST OPERATIONS OF STEAM SHOVEL FOR CRYPT

VOL. V. May 1, 1918. No. 3.

Salve Regina

A Bulletin Devoted to
The National Shrine of the Immaculate Conception
CATHOLIC UNIVERSITY OF AMERICA
Washington, D. C.

WANTED!

One hundred subscribers to give **One Hundred Dollars** a year for five years. Will you honor **Our** Blessed Mother to that extent? Write us **at once.**

Several have already subscribed this amount.

A SUBSTANTIAL ADVANCE

At a meeting of the Committee of the Board of Trustees of the Catholic University for the building of the National Shrine held on March 13, 1918, various important subjects connected with the Shrine were discussed.

The Committee consisted of:

Rt. Rev. Denis J. Dougherty, D. D., Bishop of Buffalo and Chairman of the Committee.

Rt. Rev. Regis Canevin, D. D., Bishop of Pittsburgh.

Rt. Rev. Thos. J. Shahan, D. D., Rector of the Catholic University.

Walter George Smith, Esq., of Philadelphia.

James J. Ryan, Esq., of Philadelphia.

The report of the Committee was presented to the Board of Trustees at their meeting of April 10. Those present were: James Cardinal Gibbons, Archbishop of Baltimore; John Cardinal Farley, Archbishop of New York; William Cardinal O'Connell, Archbishop of Boston; Most Rev. John Glennon, Archbishop of St. Louis; Most Rev. Edward Hanna, Archbishop of San Francisco; Most Rev. George W. Mundelein, Archbishop of Chicago; Most Rev. Jeremiah J. Harty, Bishop of Omaha; Rt. Rev. J. F. Regis Canevin, Bishop of Pittsburgh; Rt. Rev. John Nilan, Bishop of Hartford; Rt. Rev. Denis O'Connell, Bishop of Richmond; Rt. Rev. Denis J. Dougherty, Bishop of Buffalo, Rt. Rev. Owen B. Corrigan; Auxiliary Bishop of Baltimore; Rt. Rev. Thomas J. Shahan, Bishop of Germanicopolis, Rector of the Catholic University; Rt. Rev. Michael Lavelle, New York; Hon. Charles Bonaparte, Baltimore, Md.; Mr. Walter Geo. Smith, Philadelphia, Pa.; Sir James J. Ryan, Philadelphia, Pa.; and John G. Agar, New York.

WANTED!

Five hundred subscribers **to** give **Fifty Dollars** a year **for** five years. Will you honor **Our** Blessed Mother to that extent? Write us **at once.**

Several have already subscribed this amount.

WANTED!

One thousand subscribers to give **Twenty-five Dollars** a year for five years. Will you honor Our **Blessed** Mother to that extent? Write **at once.**

Several have already subscribed this amount.

THE TRUSTEES HEARD THE REPORT WITH MUCH PLEASURE AND ENCOURAGED THE COMMITTEE TO CONTINUE ITS LABORS.

WANTED!

Two thousand subscribers to give **Ten Dollars** a year for five years. Will you honor Our Blessed Mother to that extent? Write us **at once.**

Many have already subscribed this amount.

THE BEGINNING OF THE SHRINE, A MAJESTIC PROJECT! 1922

The first public Mass, December 8, 1917, celebrated by Father McKenna in honor of the proposed Shrine of the Immaculate Conception, was attended by representatives of the National Organization of Catholic Women from all parts of the United States; and proved an inspiration to their further support. In the following March a special Committee of the Board of Trustees of the Catholic University for the Building of the National Shrine was held, when the situation was discussed at length. This Committee consisted of the Rt. Rev. Denis J. Dougherty, D.D., Bishop of Buffalo, Chairman; the Rt. Rev. Regis Canevin, D.D., Bishop of Pittsburgh; the Rt. Rev. Thomas J. Shahan, D.D., Rector of the University; Walter George Smith, Esq., and James J. Ryan of Philadelphia. A report from this Committee was presented to the Board of Trustees in April, at a meeting attended by James, Cardinal Gibbons, Archbishop of Baltimore; John, Cardinal Farley, Archbishop of New York; William, Cardinal O'Connell, Archbishop of Boston; Most Rev. John Glennon, Archbishop of St. Louis; Most Rev. Edward Hanna, Archbishop of San Francisco; Most Rev. George W. Mundelein, Archbishop of Chicago; Rt. Rev. Jeremiah J. Harty, Bishop of Omaha; Rt. Rev. John Nilan, Bishop of Hartford; Rt. Rev. Dennis O'Connell, Bishop of Richmond; Rt. Rev. Denis J. Dougherty, Bishop of Buffalo; Rt. Rev. Owen B. Corrigan, Auxiliary Bishop of Baltimore; Rt. Rev. Thomas J. Shahan, Bishop of Germanicopolis and Rector of the Catholic University; Rt. Rev. Michael Lavelle, New York; Hon. Charles Bonaparte, Baltimore; Mr. Walter George Smith and Sir James J. Ryan, Philadelphia; and John G. Agar, New York. As duly noted in *Salve Regina* this report was received by the Trustees with much pleasure and encouragement.

Another incentive to the generally optimistic attitude was the receipt at this time of a fund from George L. Duval of New York, to be used in establishing a Chair of the Immaculate Conception in the University, to teach the life, example and doctrine of the Blessed Virgin. This fund, which Mr. Duval at first wished to remain anonymous, amounted to $50,000, with a collateral addition of $5,000 for acquiring a library of Mariana and cognate literature. The munificent gift was gratefully accepted by Cardinal Gibbons, then Chancellor of the University. It was considered fitting that Father Bernard McKenna should be appointed professorial occupant of this Chair, and in May he inaugurated a series of weekly lectures in the chapel of Divinity Hall.

Altogether, 1918 was a very busy year at the site of the Shrine. In June, on the Feast of the Sacred Heart, the first pilgrimage arrived; a large group of children from St. Vincent's Home under the care of the Sisters of Charity, coming to sing praises at the new Shrine of Salve Regina. This chapel, projected principally for prayers and votive lights before a statue of Mary Immaculate, had been blessed by Bishop Shahan the preceding month of May. By September 8th, Feast of the Nativity of the Blessed Virgin, collections for the proposed Shrine had reached the sum of $100,000. One contributor, enclosing his check for $50.00, declared the amount originally suggested as sufficient—$1,000,000—was entirely too low, and the estimate should be raised to $5,000,000. Whether or not the Trustees of the Shrine were influenced by this outburst of generosity, they soon definitely decided that a Cathedral-type of Church, worthy of the National Capital and of our Catholic people, must be erected. As the first World War had just been brought to a victorious close by the Allies, of which the United States was the leading member, it was also suggested that the Shrine might signalize the expected peace.

During all this time discussions were carried on quietly regarding the final form of the Shrine. While the tentative designs in French Gothic were much admired, it was decided that this style of architecture would not harmonize with the great public buildings already built and projected in Washington, so that other plans began to be considered. In April, 1919, still further impetus toward fulfilling the pledge to erect a National Shrine was given by a letter from Pope Benedict XV, addressed to the Cardinals, Archbishops and Bishops of the United States. "We make known to you," commented His Holiness, "how deeply We rejoice to hear that popular devotion to Mary

FATHER McKENNA VIEWING PROGRESS OF WORK ON THE CRYPT

Immaculate has greatly increased in view of the proposal to build on the ground of the University the National Shrine of the Immaculate Conception. . . . This most holy purpose merited the approval and cordial praise of Our Predecessor of happy memory, Pius X. We, too, have always hoped that at the earliest possible date there would be built in the National Capital of the great Republic, a temple worthy of the Celestial Patroness of all America, and that all the sooner because under the special patronage of Mary Immaculate your University has already attracted a high degree of prosperity." One sentence in this historic letter was like a bugle call to the Trustees who held the project of the Shrine in hand. "May the day soon dawn," exclaimed the Pontiff, "when you, Venerable Brethren, will rejoice at the completion of so grand an undertaking! Let the good work be pushed rapidly to completion, and for that purpose let everyone who glories in the name of Catholic contribute more abundantly than usual to the collections for this church; and not individuals alone but also all your societies, particularly those which by their rule are bound to honor in a special way the Mother of God." In the next paragraph Pope Benedict explained that he intended to set an example in generosity by contributing to the high altar of the proposed Shrine an image of the Immaculate Conception made by special command in the Vatican mosaic workshop.

The Trustees, feeling their responsibility in embarking on this tremendous undertaking of the erection of a church of Cathedral type, sought now the advice of recognized architectural authorities: and upon their suggestion selected the firm of Maginnis and Walsh of Boston, as architects of the work, adding as an associate Frederick V. Murphy, professor of Architecture at the University.

With these eminent authorities to depend upon, Bishop Shahan, following a suggestion from Pope Benedict, felt justified in sending a letter to all the Catholic priests in the United States. In this he asked their support for the Shrine and outlined the plan by which contributions could be sent in yearly instalments. Generous responses followed this communication, and the movement reached even beyond the Church itself. In fact one rather wise and thoughtful suggestion came from Arthur Brisbane, editor of the *New York American*. "The Catholic Church in the United States," he wrote, "plans to celebrate the war's ending by building a magnificent memorial church in Washington in honor of the Virgin Mary. . . . It is a notable idea to celebrate the end of a war that killed the sons of so many mothers with a great monument in honor of the Mother whose Son was sacrificed for the salvation of the world." He continued then along the idea that such a monument should be a creation rather than an imitation: "an interpretation of the art or rather the architectural science of today, and so a beautiful religious monument of glass, steel and marble, reaching one thousand feet or more toward the sky." As subsequently developed, Mr. Brisbane's ideas—with the exception of the thousand foot tower—proved an inspiration to the architects. They lost no time in carrying through their studies of the great European cathedrals, which formed the basis for the new work; but they found the Trustees of the University desired something not already typed in its design. This meant a magnificent church which was not to depart from ecclesiastical regulations, but was to give a new interpretation to them. By December 1919 they were able to submit several designs, each including a tall campanile—this bell tower to be a separate building situated where it would be best for the general composition. One of these designs was printed on the cover of *Salve Regina* for February 1920. In the same issue appeared the following quotation taken from the Washington *Evening Star*: "The proposed memorial Shrine to be erected by the Catholic University . . . will be a striking addition to the monumental features of the capital. Washington's notable structures have during the last twenty-five years grown in number. The Lincoln Memorial is one of these. . . . The Episcopal Cathedral on the heights north west of the city will, when finished, be a commanding feature of the local landscape. The Catholic University memorial, as designed, will present a novel type that will be conspicuous and will add materially to the attractiveness of the Capital . . . plans are now in embryo for other construction that, if they are developed and executed, will make this the most attractive city in the world."

It was not until May 17th that the site finally selected for the great Church was blessed. The

ceremony attracted an enormous crowd, with Archbishop Bonzano, the Apostolic Delegate to the United States, performing the ceremony and Bishop Shahan preaching the sermon. His own dream of the National Shrine was manifestly becoming a reality. The following month, in *Salve Regina*, his article entitled "Why We Build Beautiful Churches," gave an inspiring and informative account of the part played by church architecture in the extension of the Christian Faith.

The expert and experienced firm of Maginnis and Walsh had, as has been mentioned, produced several tentative plans for the National Shrine. All of these mapped out attractive and magnificent structures and one of them showed a more or less typical cathedral dome with an immense portal and majestic campanile. This exterior, while not used in its entirety, formed the basis of the model eventually decided upon. Meanwhile the ground plan—never so picturesque to the mind of the average observer-but of essential importance—satisfied the wishes of Bishop Shahan and the other Trustees. It indicated the size and character of the Crypt, as it was foreseen that this would be completed and in general use before the great upper church became an actuality. An article in *Salve Regina* for March 15th, 1920, gave an interesting description of the plan then decided upon for the Crypt, although these were eventually somewhat modified and in fact enlarged. "The Crypt or basement beneath the National Shrine of the Immaculate Conception will be unique in this country, and when finished in about three years, will be an attractive centre of Catholic religious influence at the National Capital. It will extend beyond the apse or sanctuary of the upper church and its proportions are striking, a cruciform space of 140 feet in length, and 144 feet in the transept. About 1500 persons can find comfortable accommodations in the Crypt, while the generous height of 22 feet makes it almost a church in itself. . . . In general the ornamentation of the Crypt will be Early Romanesque . . . by far the oldest of the purely Christian styles" of architecture.

Already it was planned that the high altar should be dedicated to Our Lady of the Catacombs, reproducing striking features of the religious art carried over from the Catacombs into the Early Romanesque. It is well known that some of the earliest and most attractive frescoes of the Catacombs represent in various ways the Madonna and Child, so bearing witness to the apostolic origin of Catholic teaching. Radiating from the high altar were to be fifteen other altars, each dedicated to Our Blessed Mother under the invocation of famous national shrines throughout the world: for instance, Our Lady of Einseideln in Switzerland, of Pilar in Spain, of Boulogne in France, of Loretto in Italy, of Guadeloupe in Mexico, with others celebrating Our Lady of Ireland, of Poland, of Chile, Argentina and Africa. Each of these altars was to have its own suitable artistic setting reproduced in mosaic, and it was hoped each might be contributed by pious descendants of those races who had carried their particular devotion to Mary into the New World.

A generous client of Our Blessed Mother had already donated $50,000 for the completion of the beautiful chapel of Our Lady of Lourdes at one side of the Crypt. It had been anticipated that this large chapel with its reproduction of the famous grotto, would serve as a centre of religious life among lay students of the University. And as a unique feature of the Crypt, at the crossing of nave and transept, there was planned an exact but reduced copy of the column of the Immaculate Conception erected by Pope Pius IX in the Piazza di Spagna at Rome to commemorate the definition of the Dogma, in 1854.

The exact size having finally been decided upon and consecrated, September 23, 1920 was selected as the momentous day for laying the foundation stone of the National Shrine. This immense mass of granite had been donated by James Sexton, of Connecticut, and its story was contained in a booklet by Father McKenna, telling of its journey "from the mountain to the Shrine." The beautiful ceremony of blessing and laying this corner stone was performed by Cardinal Gibbons, assisted by Cardinal O'Connell and the Apostolic Delegate Archbishop Bonzano. Records of this brilliant function of the beginnng of the actual work on the Shrine described it as the greatest gathering of the American hierarchy ever held in this country. More than ten thousand persons were present on the campus of the University, and these in-

cluded not only the highest officials of the Church in the United States, but also many representatives of our Government and members of the Diplomatic Corps. Cablegrams were read from Pope Benedict XV and Cardinal Bourne of England. Bishop Shahan, as Rector of the Catholic University, made the address of welcome, and an eloquent sermon indicting what he referred to as "The New Freedom"—now so frequently described as secularism in modern life—was preached by the Right Reverend John T. McNicholas, O.P., Bishop of Duluth, and later Archbishop of Cincinnati, Ohio. The final benediction was given by the Right Reverend Denis J. Dougherty, later Cardinal Archbishop of Philadelphia.

WHY WASHINGTON WAS CHOSEN AS LOCATION

The question has frequently been asked: "Why was Washington selected as the location for the erection of the great National Catholic cathedral?"

There are many reasons for its being erected on the grounds of the Catholic University of America, in Washington, some of which are:

First. Every nation has some great National Monument in honor of our Blessed Mother—Ireland, Canada, Mexico, England, Argentina, Bohemia, Poland, Italy, Spain, Germany, Austria, and France, culminating in Lourdes, the greatest modern evidence of our holy religion. As yet there is no National Monument in the United States to Mary Immaculate. Our country was dedicated to her by the American Hierarchy. Every great feature of the New World bears her blessed name since the landing of Columbus. The following beautiful tribute on the occasion of laying the corner stone of the National Monument to Washington, the "Father of our Country," comes from the pen of a gifted author: "Other monuments to this illustrious person have long been erected. By not a few of the great States of our Union, by not a few of the great cities of our States, the chiseled statue or the lofty column has been set up to his honor. ....One tribute to his memory is left to be rendered. One monument remains to be reared—a monument which shall bespeak the gratitude, not of States or of cities or of government, not of separate communities or of official bodies, but of the people, the whole people of the nation—a National Monument, erected by the citizens of the United States of America." Shall we be less generous in erecting a National Monument to Mary Immaculate?

Second. The city of Washington is our chief Catholic educational center. Here, within a radius of a few miles, are located (a) Trinity College, (b) Apostolic Mission House, (c) Marist College, (d) Holy Cross College, (e) College of the Immaculate Conception, (f) Franciscan Monastery, College of the Holy Land, (g) Marist Seminary, (h) St. John Kantius Polish College, (i) College of St. Paul the Apostle, (j) Oblates College, (k) Sulpician Seminary, (l) Sisters College, (m) Georgetown University, (n) Gonzaga College, (o) St. John's College, (p) Holy Cross Academy, (q) Immaculata Seminary, and several other Religious Orders have purchased sites nearby on which they will soon erect suitable educational buildings, all of the above being in addition to the Catholic University of America.

Third. The Catholic University of America was solemnly dedicated by our Bishops to Mary Immaculate as the patroness of Catholic learning.

Fourth. To advance the religious education of our student body. Previously services were held in the various chapels, none of them being large enough to permit a joint gathering.

Fifth. Washington is a city of monumental buildings, attracting thousands of visitors annually; the temporary home of our numerous government officials; it is within a night's journey by rail of nearly ten million of our Catholic people. No other city possessing so many essential features can be reached so conveniently.

Salve Regina, March 15, 1921

ARRIVAL OF OUR MOSAIC - FEBRUARY, 1930

ACTUAL DRAWINGS OF PROPOSED SHRINE ACCEPTED BY BUILDING COMMITTEE IN 1920
THE SAME DRAWINGS WITH FEW EXCEPTIONS ARE BEING CARRIED OUT IN THIS YEAR 1959

The ARCHITECTURAL RECORD

Vol. LII No. 1 — JULY, 1922 — Serial No. 286

CONTENTS

Page

THE NATIONAL SHRINE OF THE IMMACULATE CONCEPTION, Washington, D. C. Maginnis & Walsh, Architects: Frederick V. Murphy, Associate Architect - 3
By Sylvester Baxter.

SOME RECENT WORKS OF MARSTON & VAN PELT. A Notable Contribution to the Residence Architecture of Southern California - - - - - 16
By Prentice Duell.

A FEW FUNDAMENTALS IN THE DEVELOPMENT OF A COMMUNITY HOSPITAL. By Frank E. Chapman, Director, Mt. Sinai Hospital of Cleveland, with an Introduction by Dr. John G. Bowman, Chancellor, University of Pittsburgh - - - - - 39

GARDEN COLORISTS - - - - - 44
By Belinda Gerry with Photographs by Antoinette Perrett.

THE LAWYERS' MORTGAGE COMPANY, New York City: Renwick, Aspinwall & Tucker, Architects - - 52
By Matlack Price.

PORTFOLIO OF CURRENT ARCHITECTURE - - 63

NOTES AND COMMENTS - - - - - 77

COVER—Water Color by Harry W. Tuttle

Editor: MICHAEL A. MIKKELSEN *Business Manager:* J. A. OAKLEY

Contributing Editors:
GEORGE BURNAP HERBERT CROLY RUSSELL F. WHITEHEAD

PUBLISHED MONTHLY BY
THE ARCHITECTURAL RECORD COMPANY
115-119 WEST FORTIETH STREET, NEW YORK

T. S. MORGAN, Pres. M. A. MIKKELSEN, Vice-Pres.
E. S. DODGE, Vice-Pres. J. W. FRANK, Sec'y-Treas.

Yearly Subscription: United States, $3.00; Foreign, $4.00; Single Copies, 35 cents. Copyright, 1922, by The Architectural Record Co. All rights reserved. Member Audit Bureau of Circulation.

THE NATIONAL SHRINE OF THE IMMACULATE CONCEPTION, WASHINGTON, D. C.
Maginnis & Walsh, Architects. Frederick V. Murphy, Associate Architect

THE NATIONAL SHRINE *of the* IMMACULATE CONCEPTION

WASHINGTON, D. C.

Maginnis & Walsh, Architects — Frederick V. Murphy, Associate Architect

By
Sylvester Baxter

THE National Shrine of the Immaculate Conception, under construction in Washington, is designed as a symbol of American Catholic devotion to the Blessed Virgin. Very important precedents which may be quoted are: Santa Maria Maggiore, of Rome; Santa Maria del Fiore, Florence; the noted modern shrines, in France, of Lourdes and Fourviere, the Swiss shrine at Einsiedeln, as well as the great New World shrine in Guadaloupe, Mexico. The shrine at Washington will be one of the world's great Christian temples, in size and monumental character ranking with the most celebrated cathedrals of Europe.

The site chosen for the building is the west side of the grounds of the Catholic University, at Brookland, very near the National Soldiers' Home. It is felt to be fitting that a great architectural work embodying the highest historical ideals of Catholic art shall be related to this center of Catholic culture, and it is the hope of those deeply concerned in the success of the enterprise that the traditions of Catholic liturgy and the nobility of its ceremonials will here find beautiful illustration.

The architects, Maginnis & Walsh, of Boston, addressing themselves to the problem, concluded that a domical style of architecture would best convey the national character of the project. The ob-

COPY OF ORIGINAL ARCHITECTURAL RECORD JULY 1922

AN EARLY STUDY FOR THE NATIONAL SHRINE OF THE IMMACULATE CONCEPTION, WASHINGTON, D. C.
Maginnis & Walsh, Architects. Frederick V. Murphy, Associate Architect.

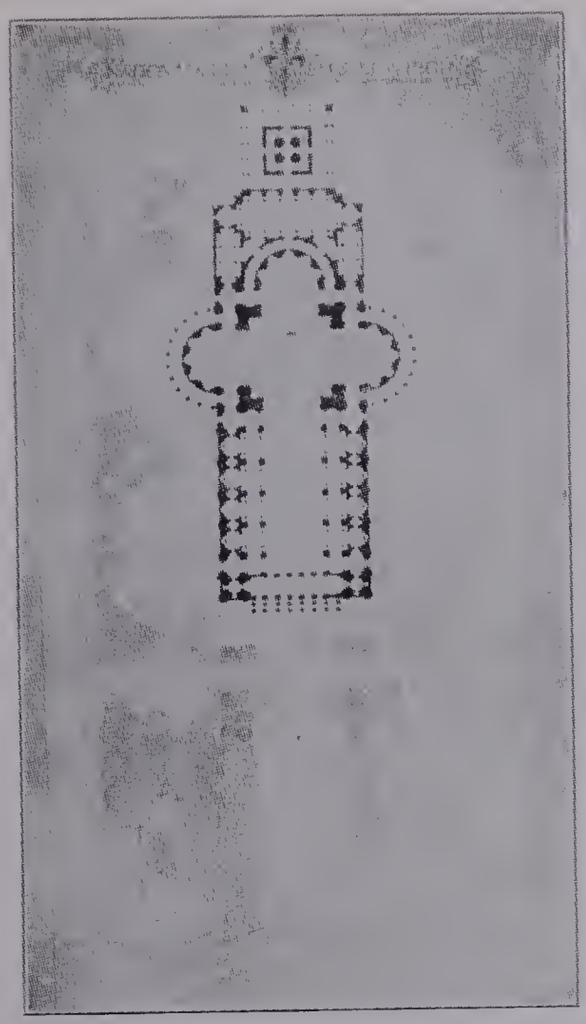
viousness of the dome of the National Capitol in the Washington scene was not regarded as any determent here; it was recognized that there was place for another dome of great scale, which would have its individuality heightened by a graceful campanile, a striking feature of the composition, related to Christian architectural traditions.

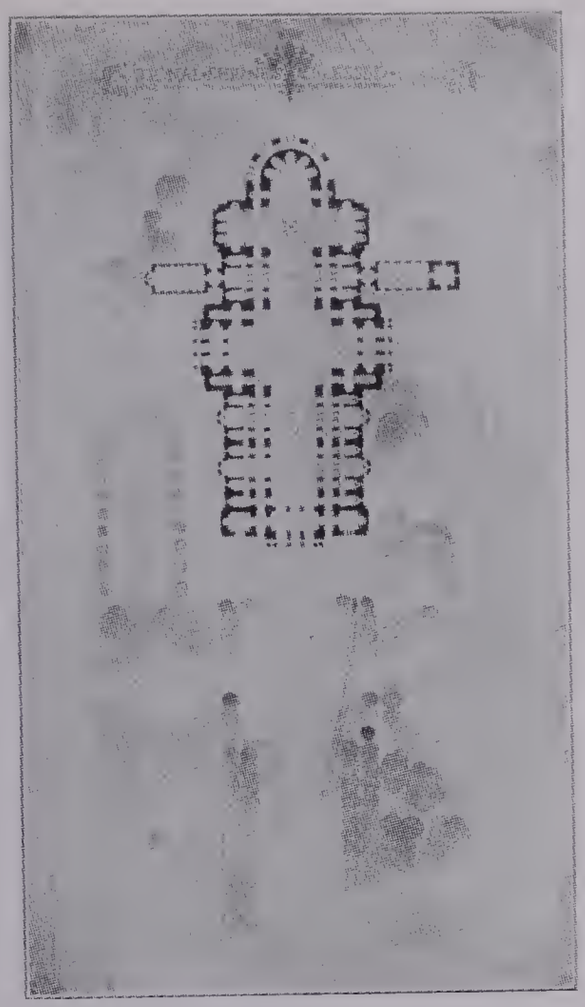
The choice of historical style was developed more or less inevitably out of the study. It was a determining consideration that the Byzantine system has that integrity of structure possessed by no other historical style of architecture except Gothic. The false or external dome of the Renaissance is only one of the insincerities of that particular tradition. The shrine is by no means to be considered as intended to rival the Capitol; architecturally it complements it, rather; its grandly proportioned mass will be as manifestly ecclesiastical in motive as that of the Capitol is secular, and just as one of the most celebrated distant views of the Capitol is obtained from the Soldiers' Home, very near the shrine, so from some point in the valley—perhaps from Arlington, beyond the Potomac, will doubtless be commanded a correspondingly striking vista of the shrine with its quite different, and lanternless, dome and graceful campanile.

The building is cruciform in plan with a triple apse, at the focus of which is placed the great altar. The triple apse has a singularly fitting symbolism. Each apse is to contain five chapels, so that the

AN EARLY STUDY FOR THE NATIONAL SHRINE OF THE IMMACULATE CONCEPTION, WASHINGTON, D. C. MAGINNIS & WALSH, ARCHITECTS. FREDERICK V. MURPHY, ASSOCIATE ARCHITECT.

5

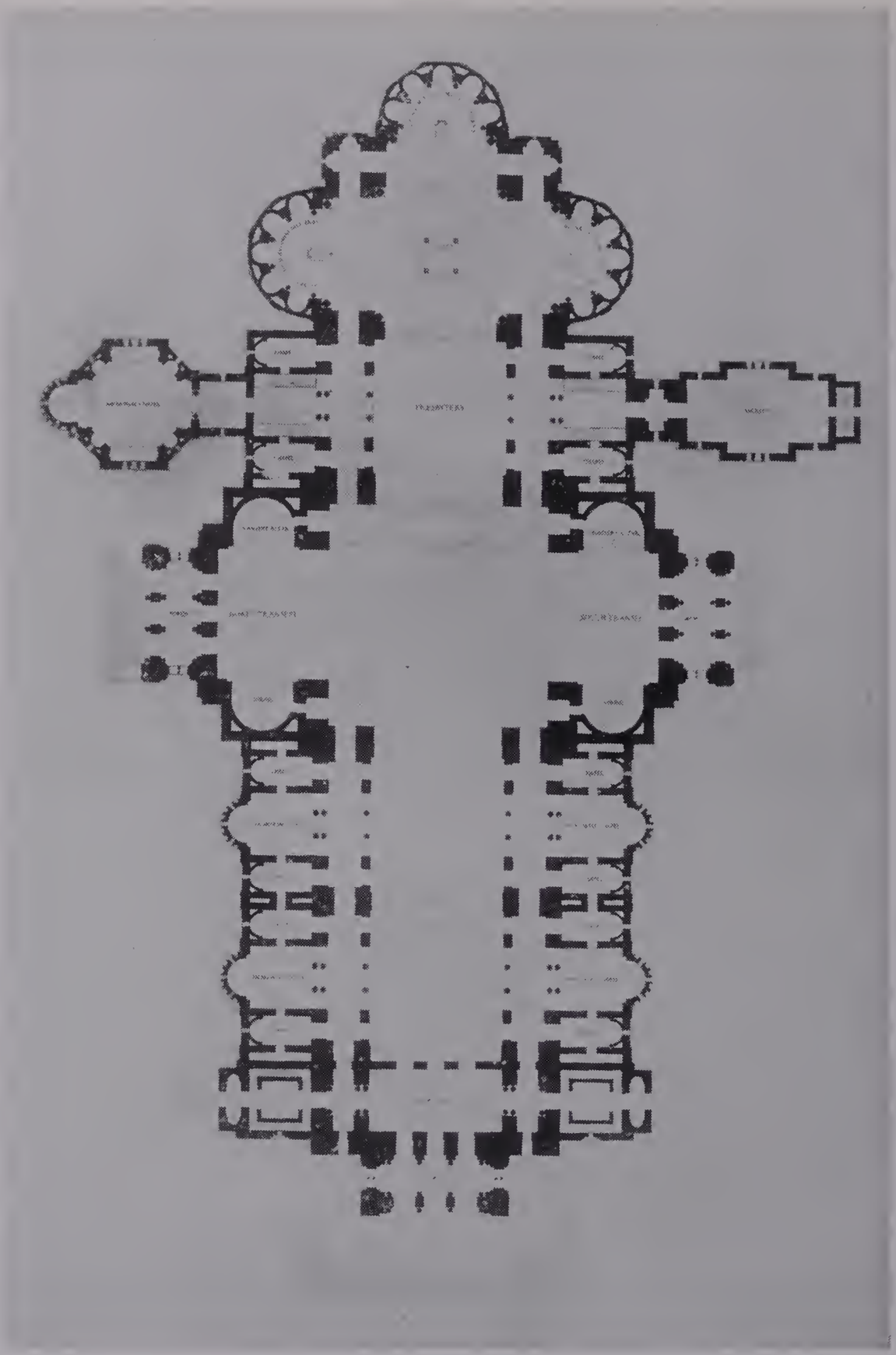




PLAN STUDIES—THE NATIONAL SHRINE OF THE IMMACULATE CONCEPTION, WASHINGTON, D. C.
Maginnis & Walsh, Architects. Frederick V. Murphy, Associate Architect.

fifteen mysteries of the Rosary in the three familiar groups serve to express the central motive of the building. Between the triple apse and the transept lies a deep choir or presbytery. Axially disposed in relation to this are a capacious sacristy, with ample vesting space for large numbers of clergy at times of important ceremonies, at the epistle side, and a memorial chapel to the soldiers of the Great War at the gospel side.

Related to the sacristies, but accessible directly for the public from outdoors, is a foyer which forms the first story of the campanile, which rises to a height of three hundred and thirty feet, and which by virtue of its elevated situation will be as prominent as the Washington Monument itself. The transept has a width of two hundred and thirty-eight feet. In relation to each transept is a very large recessed altar. The nave is fifty-four feet wide, ninety feet high and approximately four hundred and fifty feet long. An ambulatory completely encircles the nave. This ambulatory communicates with the lateral chapels, which are varied in scale, some of them taking on a very large importance, so as to develop transverse vistas across the church. An open triforium encircles the edifice, so that an excess of the seating capacity of over three thousand provided for in the auditorium may be had. The narthex, the width of the nave, is a monumental promise of a noble interior. It is entered



PLAN—FINAL DESIGN FOR THE NATIONAL SHRINE OF THE IMMACULATE CONCEPTION, WASHINGTON, D. C. MAGINNIS & WALSH, ARCHITECTS. FREDERICK V. MURPHY, ASSOCIATE ARCHITECT.

7

STUDY SKETCH FOR INTERIOR—THE NATIONAL SHRINE OF THE IMMACULATE CONCEPTION, WASHINGTON, D. C. MAGINNIS & WALSH, ARCHITECTS. FREDERICK V. MURPHY, ASSOCIATE ARCHITECT.

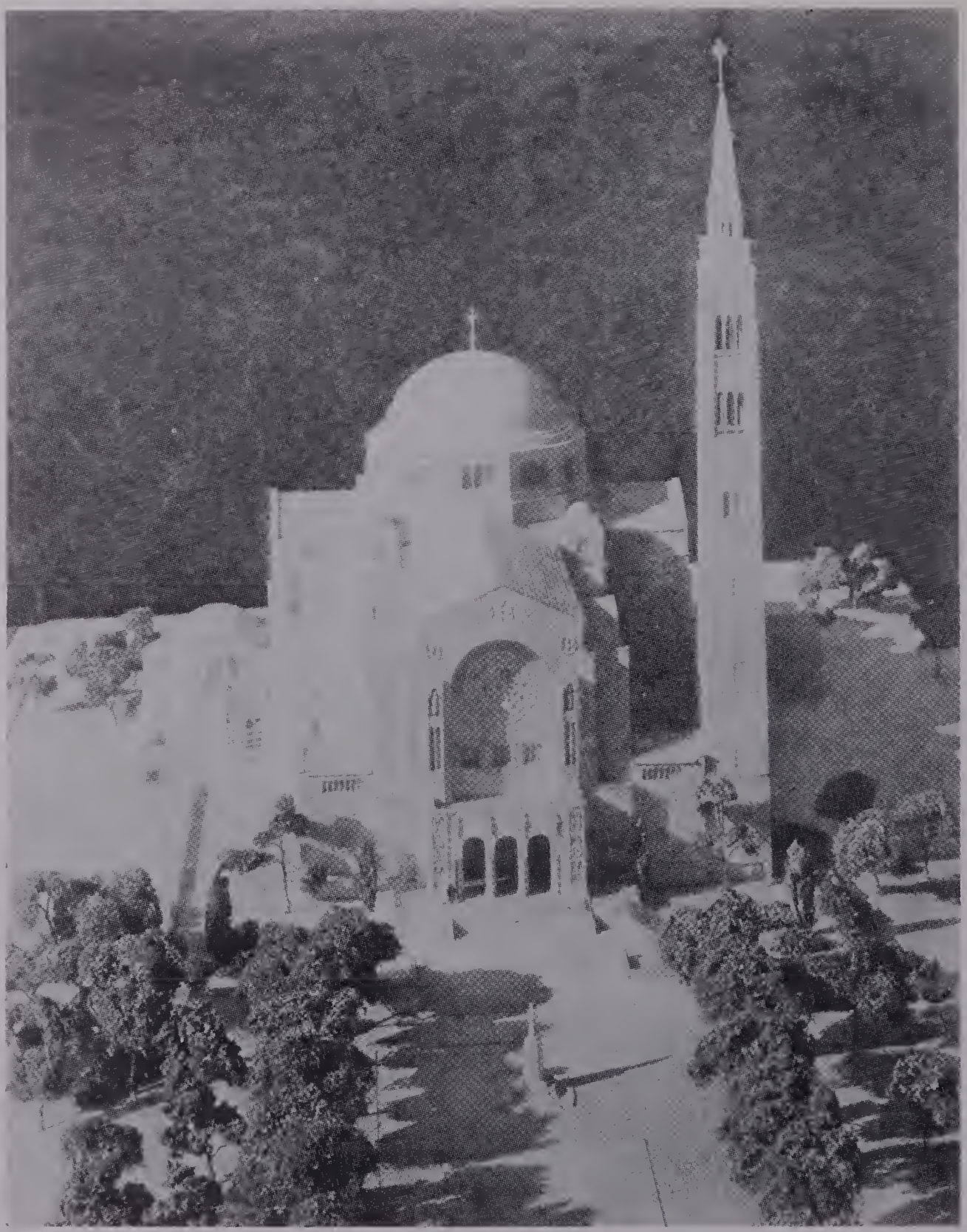
8

SKETCH OF INTERIOR—FINAL DESIGN FOR THE NATIONAL SHRINE OF THE IMMACULATE CONCEPTION, WASHINGTON, D. C. MAGINNIS & WALSH, ARCHITECTS. FREDERICK V. MURPHY, ASSOCIATE ARCHITECT

9

PRELIMINARY STUDY OF SOUTH ELEVATION—THE NATIONAL SHRINE OF THE IMMACULATE CONCEPTION, WASHINGTON, D. C. MAGINNIS & WALSH, ARCHITECTS. FREDERICK V. MURPHY, ASSOCIATE ARCHITECT.

10



MODEL OF FINAL DESIGN—THE NATIONAL SHRINE OF THE IMMACULATE CONCEPTION, WASHINGTON, D. C. MAGINNIS & WALSH, ARCHITECTS. FREDERICK V. MURPHY, ASSOCIATE ARCHITECT.

11

PRELIMINARY STUDY OF EAST ELEVATION—THE NATIONAL SHRINE OF THE IMMACULATE CONCEPTION, WASHINGTON, D. C. MAGINNIS & WALSH, ARCHITECTS. FREDERICK V. MURPHY, ASSOCIATE ARCHITECT.

MODEL OF FINAL DESIGN—THE NATIONAL SHRINE OF THE IMMACULATE CONCEPTION, WASHINGTON, D. C. MAGINNIS & WALSH, ARCHITECTS. FREDERICK V. MURPHY, ASSOCIATE ARCHITECT.

INTERIOR OF CRYPT

DETAIL OF TRANSEPT—THE NATIONAL SHRINE OF THE IMMACULATE CONCEPTION, WASHINGTON, D. C.
Maginnis & Walsh, Architects. Frederick V. Murphy, Associate Architect.

through three great arches framed with clusters of marble columns. At the crossing of the transept and nave the interior dome has an elevation of one hundred and eighty-one feet.

Underneath the triple apse is designed a particularly interesting type of crypt containing fifteen chapels. Correspondingly, the principal altar will be placed in the same focal relation as in the apse overhead. This crypt, the construction of which is to be immediately undertaken, will have a capacity of approximately fifteen hundred feet. No pews are to be placed in either auditorium. The height of the vault of the crypt is twenty feet six inches.

The architects are planning to have a very distinguished system of mosaic, based on the early Christian examples of Rome, which may be executed as means will admit in the future. This will be applied directly upon the vaults. The intention is to create, by means of a combination of marble walls and mosaic vaults, such an effect of color as will induce the same sense of devotion that so notably distinguishes St. Mark's, in Florence. It is the conviction of the architects that no attempt should be made literally to relate the design of the building to any historical epoch, but that all traditional sources pertinent to the main motive of the scheme should be made to contribute. Out of regard to this point of view, they have felt at liberty to employ much of the beautiful decorative detail of the Lombardy architecture, the affinity of which with the Byzantine style is unquestioned.

The design, as finally achieved, is a product of gradual evolution under the long and careful study by the architects. The work of construction is now in hand, the building of the crypt having just been contracted for.

When the spring of 1922 permitted work to be resumed, the final ground plan adopted provided for a transept broader than that of any other cathedral church erected in the past. Before the operation was allowed to proceed, many borings were made to discover accurately the type of soil and sub-soil to be covered by the building. While this detail had not been thought necessary by engineers in erecting the other great buildings in Washington, it was considered wise because the proposed Shrine would be not only very spacious but also of terrific weight.

It was already realized that considerable time would be required to complete even the crypt: and in order that it might be put to use as soon as possible the building was divided into three sections. In the latter part of May contracts for the excavation and foundation were signed—and the Trustees wisely adopted a policy of not ordering the completion of any part of the work until the necessary funds were actually in hand. By September the final lines of the completed Shrine were decided upon, and a large scale model gave an idea of the ultimate appearance of the great church. The shape of the dome was somewhat of a departure from the earlier models, being more massive, expressive and less hackneyed in design. When the contractors began work on the crypt, the stupendous operation proceeded rapidly. By the end of March the foundations had consumed 8085 bags of cement, 2057 tons of sand and gravel, and 188,000 bricks: figures which were immensely increased as the work went on. The foundations are twenty feet deep, because of the enormous load they will be compelled to carry when the Shrine is completed. Already the architect had furnished several studies of the interior of both crypt and upper church, and it was evident that every detail of ornament and decoration was to be so carefully planned that the finished Shrine would display more symbolism than any other church erected in modern times.

When the north-east entrance to the Crypt had been built, it was partitioned off and used as a chapel. In January, 1924, work had progressed so far that arrangements were made for the ceramic decorations which, to a large extent, are the glory of this part of the Shrine, and were to be in charge of Mrs. Mary Chase Stratton. In February of that year workmen began the installation of the Guastavino ceiling, one of the marvels of modern ceramic art. The construction of this ceiling would interest any engineer, as it is composed of four great arches, each 54 feet long, and calculated to have the strength to support a weight of a million pounds. But to the general visitor the extraordinary color, design and symbolism of these Guastavino tiles—which cost $100,000 to make and install—attract immediate attention. At the intersection of each apse are large medallions depicting the Virgin or one of her prototypes, together with inscriptional panels. The great expanse of the ceiling or background is of neutral-tone tiles and into this great dome are inserted panels depicting the Prophets and scenes from the Old Testament. Instead of the use of many tiny teserae, as in mosaic, Mrs. Stratton indicated her design for the figures by deeply incised lines. The color was applied in the form of a glaze, the whole medallion outlined in a leaflike pattern in gold. There is every reason to believe that the decorative symbolism of the Crypt, modeled so largely upon the Catacombs of Rome, originated in the mind of Bishop Shahan. Certainly the Rector of the University had made a deep study of Christian symbols in the Catacombs and had long before this lectured upon the subject at the University, entitling his series "The Blessed Virgin in the Catacombs." As Dr. William P. Kennedy stated in his *History of the National Shrine*: "The belief in the Trinity, in the divinity of Jesus Christ, in the dignity and love and intercession of Our Blessed Mother, in the holy Sacrifice of the Mass, in the future life and divine judgment, in the Sacraments, in the typical and prophetic office of the Old Testament and other elements of our Catholic faith, are reproduced in the broad ceiling of the Crypt and on the walls." He points innumerable other examples of Catacomb art—the lovely scenes of Christ crowning the martyrs, confessors and virgins, the second century Annunciation, the consecration of a nun in the presence of the Pope and his deacons, as

FIRST MASS CELEBRATED IN CRYPT OF NATIONAL SHRINE 1924 WITH SCAFFOLDING STILL IN POSITION

proving the unity of the Catholic faith in primitive times and in our own.

While the ceiling of the Crypt has evoked admiration from all authorities who have seen it, the marble mosaic floor of this part of the Shrine is quite wonderful in its way. Because of its twenty foot depth and one hundred and fifty foot width it is the most remarkable pavement so far made in the United States.

As there are fifteen chapels in the crypt of the Shrine, they naturally could not all be built at the same time. What was done, however, was to complete first the five arranged in the rear central apse, designed to honor The Holy Intimates of the Virgin Mary. The central chapel was appropriately dedicated to the Most Blessed Sacrament. To the right of this are the chapels of St. Joseph and St. Elizabeth—to the left, the chapels of St. John the Evangelist and St. Anne. Each of these shrines, which cost ten thousand dollars, is a marvel of symbolic decoration in mosaic, with a lunette window in colored glass behind each altar. The chapels are separated by groups of polished marble columns brought from many different parts of the world. Their carved stone capitals trace their inspiration to the Romanesque pillars found in northern Italian cathedrals. These chapels form great niches in the apse, which present a novel architectural feature.

The groin of the central arch, already mentioned, will attract the attention of any engineer. This division of the ceiling furnished a problem in construction as explained by Mr. Guastavino, president of the company which created this work in the Shrine. The primal difficulty of designing the arch was that the crypt eventually would have to support the upper church, whose high altar alone was expected to weigh one hundred and twenty-five tons.

Eventually the fifteen chapels in the Crypt occupied the three apses at the northern end of the edifice; an arrangement roughly suggesting the leaves of the shamrock, and so a symbolic tribute to the Irish people who have been such staunch supporters of the Catholic faith. The number fifteen also symbolizes the fifteen mysteries of the Holy Rosary. After the first five chapels were beautifully completed, work was begun on the others. The west apse contained a chapel of St. Agnes, St. Agatha, St. Cecilia, Sts. Perpetua and Felicitas, and that of St. Anastasia. In the east apse were to be found the chapels of St. Lucy, St. Susanna of Rome, St. Catharine of Alexandria, St. Margaret of Cappadocia and St. Brigid of Ireland. Each of the chapels is the same in size and shape, and in decoration and symbolism depicts the chief merits of the saints so honored. Anyone familiar with the life-story of any of these holy ones will find it easy to recognize the symbols with which they are usually associated in the early Christian art of the ancient basilicas. This symbolism extends, of course, to the handsome altars in each chapel. For instance, the one dedicated to the Blessed Sacrament, the central chapel of the five in the north apse, has a background mosaic in which Christ is figured as the Good Shepherd. He is a young shepherd whose right hand holds a staff and whose left is petting a little lamb which looks up at Him with worshipful wonder. About His head is a beautiful halo in gold, green and blue: and the decorations surrounding carry many symbolic cyphers in Greek lettering.

In the National Shrine at Washington may be found the richest use of ceramics in any church interior, and all are symbolic as well as decorative. Their use in the vast arcades, each fifty-four feet in length and each containing five altars and medallion scenes from the life of the Blessed Virgin, with plaques inserted in the ceiling, all posed many problems while offering many opportunities to the artist. Mrs. Stratton decided to use the same ceramic treatment in the fourteen panels of the Stations of the Cross. By her design and use of color she achieved what Bishop Shahan described as "a strange witchery of emotion and sympathy." As the Crypt now stands, a little less than one third has received the full ceramic decoration planned for it. All of the tiles and ceramics so far used were made at the Pewabic Potteries of Detroit, Mich.

Nearly every great cathedral in Italy contains fine examples of mosaic work, but the Crypt of the National Shrine, still incomplete, presents the greatest example of this art to be found in any American church. The historic Roman method of mosaic manufacture, con-

NORTHERN APSE BEFORE THE INSTALLATION OF THE PERMANENT ONYX ALTARS IN 1925

sisting of innumerable small pieces of colored glass inserted in cement generally upon a metal plate, now has its headquarters in the Vatican factory. The munificent gift promised to the Shrine by several Popes and finally completed under the direction of Pope Pius XI took the form of a reproduction of Murillo's masterpiece, The Immaculate Conception, in the Prado Museum in Madrid. The Holy Father sent his own artist, Count Muccioli, to the Spanish capital to make an exact copy of the picture selected. This occurred in 1925, but the work was not completed until five years later. While the mosaic was being made, Monsignor Bernard McKenna—who had in the meantime been raised to the dignity of a domestic prelate—made a personal visit to the great Vatican manufactory. On June 17th, 1930, the magnificent masterpiece whose transit had been directed by Cardinal Gasparri, Papal Secretary of State, and his nephew, Monsignor Filippo Bernardini—now Apostolic Nuncio in Berne, Switzerland—reached Washington. It measured ten feet in height, eight in width and weighed seven thousand pounds, and was considered the most splendid example of this delicate art in our country. While its eventual position will be behind the high altar in the upper basilica of the Shrine, it is temporarily installed in the west Sacristy of the Crypt.

As it had been decided that mosaic decoration should be lavishly used throughout the Crypt to accentuate the Romanesque note, care was taken to discover an artist familiar with this art and also with Christian symbolism and the lives of the saints. The choice fell upon Bansel LaFarge, a distinguished mural painter steeped in the Catholic tradition of his family, and also accomplished in mosaic production. To him was entrusted the work upon the fifteen chapels at the north end of the Crypt, which he devotedly directed until their completion. Before his death in 1938, he was able to hear his mosaics pronounced the finest examples of their kind created in the United States.

The most prominent object in the Crypt of the National Shrine is the beautiful main altar, known as the Mary Memorial Altar. It is unique in many ways, being a gift from the Marys in America whose small donations of one dollar for each name were responsible for its erection. It is a sublime memorial to fifty thousand Marys throughout the country; such an ideal could hardly fail to attract so many Catholic daughters to enroll their names. Occupying a central position in the northern part of the Crypt this great altar stands as a pivotal point, at the intersection of the axis from the centre doorway and the east and west apses, and equidistant from the centre chapel of the fifteen small chapels. It consists of a huge block of Algerian onyx weighing five thousand pounds surmounted by two slabs of Algerian golden onyx, resting on a base of three steps of golden Traventine marble. Against a background of gold mosaic, fourteen small statues of white onyx represent Our Lord, His twelve Apostles and St. Paul. The simplicity of the general design of this great altar, originally called that of Our Lady of the Catacombs, gives it a dignity and richness sometimes absent from the highly decorated altars in some churches of even historic importance. It was completed, except for the addition of the statues adorning it, on the last day of the year 1926; and on January 1st, 1927, Mass was first celebrated there by Father Bernard McKenna. On the following Feast of the Presentation of the Blessed Virgin he again celebrated Mass in thanksgiving for the finished achievement of this altar which seemed to epitomize the motto *Put your heart in Our Blessed Mother's Shrine.*

By this time it must be evident that to enumerate the beauty and interest of even the Crypt of the National Shrine would fill a descriptive booklet. Some such illustrated brochure will doubtless be published when the majestic building is completed. In the meantime one can but point out the most conspicuous achievements as the Crypt now stands. Among these are, assuredly, the fifty-eight columns assembled from five Continents. While, of course, far less numerous than those in San Marco, Venice—a cathedral which had no small part in inspiring the decoration of the Washington Shrine—they are larger, and introduce that rich variety of color which made Ruskin once remark that "the school of incrusted architecture is the only one in which perfect and permanent chromatic decoration is possible." Of the eight huge granite columns which have the special duty of supporting the broad vault of the Crypt, the four from South Dakota are

of mahogany color, while those of Labrador granite have a black background with mottled blue marking. There is a significance attached to each of the fifty smaller columns, which will be illustrated by the following examples. The two brown Ashburton marble pillars from England recall the devotion to Our Lady of Walsingham, which flourished from the time of Edward the Confessor. Those from Italy, in red and salmon tones, are supposed to commemorate Our Lady of the Snow in the basilica of St. Mary Major, Rome. The dove-gray columns from Spain are a reminder of the shrine of Our Lady of the Pillar, rich with trophies celebrating the victories over the Moors: while those from the French Pyrennees recall the world-famous devotion to Our Lady of Chartres. The two green columns from Greece suggest the ancient temple of love and gratitude erected to Our Lady of Tinos; the granite from Norway recalls Our Lady of Bergen, while Our Lady of Einseideln is commemorated by five columns of Cippolino marble —creamy with blue and green veinings—from Switzerland. From the Orient comes a pillar honoring Our Lady of Constantinople; while a still more precious one recalls Our Lady of Ephesus, in whose church the famous Council of 431 A.D. confirmed her title Mother of God. So runs the rosary of columns: but there is space here to comment on only two of the groups. One contains the four from Ireland, in Irish rose and Irish green. And still closer to home are the columns of mahogany granite from South Dakota—a gift from the Catholic Order of Foresters—and the smaller one of golden travis reminding us of Maryland, the Land of Sanctuary in the New World.

It was understood from the beginning of the Shrine project that so inclusive a church would require a wealth of holy vessels, candelabra, etc., and Father McKenna early issued an appeal for gold and articles of personal jewelry to be consecrated to this purpose. The response was generous and immediate. Before long the zealous director found in his possession a small fortune in jewels and precious metals, which, when they had been assayed and appraised by a leading jewelry house in Washington, and declared to be worth $350,000. Not all of the holy vessels were made from these contributions, of course, since several of the objects were donated to the church in their finished form. As the Crypt alone contains fifteen chapels as well as the great Mary Memorial Altar, the need for chalices was naturally very great, and the Shrine could scarcely have too many holy vessels to supply all its needs. From early days, the finest jewelers and sculptors have devoted their genius to designing the chalices for church use, and it should be known that many of those in the Shrine today display the best artistic talent of modern times. The first chalice for the Washington Shrine was made from the gold, silver and precious stones which had been donated up to that time—1917. It has a beautiful cross of nineteen diamonds, and was consecrated on the Feast of the Immaculate Conception of that year. Another chalice received the following year was the anonymous gift of a New York woman in memory of her son. It is known as a Mother's Chalice and has symbolic figures of the Cross and Holy Spirit. While it is impossible to enumerate all of these interesting and personal gifts, one would like to point out the beautiful Pittsburgh Chalice given by the Catholic Women's League of that city; and the Visitation Chalice, a gift of the Visitation Sisters of Wheeling, West Virginia, richly ornamented in Chinese cloisonne, the work of their school in China. In 1924 a remarkable chalice of solid gold was presented through the generosity of Mrs. Mary A. Dumphy of Brookline, Mass. It is a fine example in the Gothic style, and is said to be a faithful replica of a chalice made in Somerset, England, in 1479. Perhaps the most interesting of the many sacred Cups at the National Shrine is that donated by the Ladies' Auxiliary, Ancient Order of Hibernians, "As an enduring memorial to the noble service rendered to God and Country by the Nuns of the Battlefield. Anno 1927." This chalice, nine inches in height and made entirely of fourteen carat gold, was inspired by the famous Kilmallock chalice at the Dominican Priory in Limerick, Ireland. Its wide spreading base has eight panels, four of which carry in heraldic colors the enameled emblems of the ancient Provinces of Ireland—Ulster, Munster, Leinster and Connaught. The front panel bears a jeweled cross in relief, while the remaining ones bear medallions of St. Patrick, St. Brigid and St. Columkille.

The great Sanctuary Lamp, hanging in front of the Blessed Sacrament Chapel, is probably the most ornate piece of jeweled metal work adorning the Shrine. It was the gift of Miss Mary McLaughlin, of Baltimore, and to the initiated is rich in Catholic symbolism. Among other objects in precious metal are appropriately ornamented ciboria, and the magnificent equipment of seven large golden candelabra for the Mary Memorial Altar—these last the gift of Mr. Thomas Johnson, who in addition to being contractor for the marble work in the Crypt, proved himself at all times a solid and influential consultant on ecclesiastical art. Although not made of gold or silver, nor studded with gems, one other piece of metal work introduced into the Shrine should be mentioned for its historic significance. This is the iron grill railing before the facsimile of the Holy Grotto of Lourdes. Unless informed of the fact, visitors to the Shrine might not be aware how faithfully details of this Grotto strove to reproduce the original. Hence, the rail standing between the Grotto and the beholder is as like as possible to that in France today. The same statement holds good of the statue of Our Lady representing the miraculous appearance to the peasant girl Bernadette. This marble statue is an admirable copy of the one now erected in the cavity of the rock at Lourdes. It was the gift of Mr. G. L. Duval, always keenly interested in the Shrine and one of its most generous friends.

A suitable heart of the jewel-and-metal-work of the Crypt, and one worthy of its sublime office of raising Our Lord in Benediction, is the magnificent principal Monstrance of the Shrine. It is of exquisitely wrought gold, ornamented by diamonds valued at $50,000, donated by Mrs. Sarah Collier (nee Astor) of New York.

Our Lady of Washington at entrance to Caldwell Hall Chapel
Ceramic tile with prophecy

VERY REVEREND
FATHER PAUL JAMES FRANCIS, S. A.
(1863 - 1940)

FOUNDER OF THE
SOCIETY OF THE ATONEMENT

ORIGINATOR OF THE
CHAIR OF UNITY OCTAVE

DEDICATION OF THE CHAPEL AT TRINITY COLLEGE ON MAY 13, 1924

BISHOP SHAHAN AND TRINITY

In his eloquent funeral oration pronounced at the requiem Mass, Archbishop McNicholas of Cincinnati, referred to one beautiful phase of the deceased Bishop's work and character as "an apostolate of encouragement." If any words could sum up the relations of Bishop Shahan with Trinity, that appropriate phrase could do so. From the very beginning when encouragement was the form of support most needed by a new and bewildering venture, Bishop Shahan threw the whole weight of his influence and the impetus of his generous enthusiasm into the scale in which the project was being weighed. Only the founders of the college could tell us truly of the misgivings and heart-searchings, the fears and uncertainties which the plan evoked. There was no Catholic college for women in 1897 and the secular colleges did not enjoy the best of reputations. The trail had to be blazed through a dense forest of misunderstanding and misrepresentation, and the worth of a staunch friend was beyond compute. Such a friend of Trinity-in-the-making was Bishop Shahan. His eye of faith saw the future of the college, saw the large family of students flocking to the new center of learning and going thence to carry the torch of culture to the waiting world. He seemed not merely to believe but to know what the new college was to be and to do. His ardent sympathy and serene certainty were the form of encouragement most needed at a difficult time and must be counted among those imponderables which are the true foundation stones.

The Bishop did not content himself with verbal encouragement; he made efforts to win friends for Trinity by all the arts of persuasion of which he was master: and when the college was finally a reality, he was the first to offer his services as a professor. To the first students of Trinity the memory of Dr. Shahan will long remain as the memory of one of the best loved and most enthusiastically praised of our professors. The Church History hour was one of the brightest of our week and when, with an incorrigible disregard of bells, our professor overran his time by ten or fifteen minutes, let not the student of today imagine that the class began that signal code of impatience, which is the familiar warning nowadays that a professor is encroaching on someone's free time. On the contrary we used to hope that Dr. Shahan would continue to forget that the bell had rung for the end of the class and that he would go on with his absorbing unfolding of his theme. It was his own vivid interest in his subject which inspired his class with enthusiasm. He had a way of leading one up the heights and showing the kingdom of knowledge spread out in fascinating array before one's eyes. When he was speaking, the field of history seemed to be the only field worthy of cultivation by the scholar — not because of any intolerant claim of preference made by Dr. Shahan, who was the soul of tolerance, but because we saw that the study of history had made so perfect a scholar in our professor. We were awed by his encyclopedic knowledge and by his casual reference to great works in an incredible number of large folio volumes—and these he assumed that we too would come to know; but we reverenced his humility and his complete lack of pomposity of preference.

We learned early—and it was one of the most valuable of our lessons—that real learning and real scholarship are accompanied by simplicity. If Dr. Shahan had done nothing more for us than this, we should still be indebted to him more than it would be possible to say; but he gave us besides a thirst for learning and an esteem for the dignity of scholarship.

In teaching us the history of the Church, he unfolded the great drama of God's dealings with man and made us realize how thrilling a drama may be. He had the gift of painting in his picture with great, broad strokes, and then of filling in with an endless number of small but picturesque details. Many an excursus of his led us far, far from the topic of the lesson but no wanderings of this sort ever seemed to us irrelevant. We picked up

BISHOP THOMAS J. SHAHAN GREETING ALBERT, KING OF THE BELGIANS
AT TRINITY DOOR

many precious bits of information on subjects of wide variety and many a discussion at table arose out of some provocative remark made by our history professor.

Who of us who were privileged to be members of Dr. Shahan's class will forget the genial presence and the cheerful serenity which made his class so enjoyable? The little group which used to gather in the austere room named for St. Jerome (that room is now a biology laboratory) would look eagerly for that benignant smile which greeted his class, and which made us feel we were about to receive some delightful revelation. Then came the leisurely arranging of those little papers of notes all over the top of the desk—and that was the end for that day of the notes. It seemed they had to be there and the rite of spreading them out and gathering them up again was a necessary part of the study of Church History, but none of us ever caught our professor referring to them during the lesson. They were evidently part of the scenery and we loved the little mannerism which depended on their being there, but the immense erudition and the profound scholarship of Dr. Shahan needed no such helps. This erudition was frequently manifested when someone asked a question. The inexhaustible stream of learning was awe-inspiring and never-failing, and yet his apostolate of encouragement extended to the lowest of his students, and he always welcomed delightedly any expression of opinion on the part of his class, or any discovery which they thought they had made.

With this equipment of deep learning, tolerance, patience, geniality and the faculty of touching the imagination of the student, Dr. Shahan was the ideal teacher and it was almost a matter of regret to his students that he was called to devote his gifts to administrative work. But Trinity was to learn that Bishop Shahan was as deeply interested in Trinity as Dr. Shahan had been and that this interest was to be manifested even more widely than it had been. As Rector of the Catholic University, he displayed even more significantly his sympathy with the aims and purposes of Trinity. He was never too occupied to attend our more ceremonious functions and for many years lent solemnity to our Cap and Gown Sunday traditions by himself saying Mass and preaching to the students. For many years also he was a beloved figure on the stage at our commencement exercises, and he seemed never to tire of witnessing the conferring of degrees on Trinity graduates. He took a personal interest in the graduate work being done whether by students or Sisters and always expressed his appreciation of dissertations which were sent to him, showing that he had not merely looked at those productions but had read them carefully.

Perhaps our sweetest memories of Bishop Shahan are of those numerous times when he visited us informally. He liked to drop in "for a cup of tea" and a little chat and he usually walked down from the University in a most unassuming way. In the earliest years of the college, when the student enrollment was small enough to allow of a family feeling, our professors occasionally came to dine with us quite en famille. When Dr. Shahan was our guest, we prepared ourselves for a more than usually delightful visit, and there are vivid memories of a certain Sunday when he was our guest of honor. The stories he told of university life in Europe were not soon forgotten by those who were privileged to hear them. He had a quiet wit and a celtic gift of epithet which were a joy to hear and which added life and color to any narration.

Another occasion we like to recall is that one on which the Trinity students offered their congratulations to Monsignor Shahan on the honor conferred on him by the Holy Father in recognition of his services in connection with the Catholic Encyclopedia. Desiring to do something a little different, the students presented a Latin version of Shakespeare's Julius Caesar and at end an encomium was pronounced in the language of Cicero—more or less. The delighted appreciation of the recipient was more than sufficient reward for the labor of the young performers.

These few instances will show how truly the apostolate of encouragement was the chief characteristic of Bishop Shahan's relations with Trinity. They could be multiplied indefinitely, but the conclusion would be the same. Perhaps no better summing up could be made than the few graceful words written

by Monsignor Shahan for the Record, when in 1914 the tenth anniversary of the class of 1904 was being observed. The part of the message quoted will show as nothing else could the deep interest the writer felt in the progress of Trinity. "Trinity College is rightfully known as the eldest daughter of the Catholic University. The latter had scarcely grown conscious of its vast responsibility, when the need of a center of Catholic Education for our Catholic young women asserted itself in an undeniable way. It was clear that non-Catholic schools for women were making deep inroads on our Catholic life and unfeigned alarm was felt by those who knew best the perils of the situation. It was easier, however, to admit the perils than to propose an acceptable remedy. To the insight, courage, faith and loyalty of a few chosen hearts, guided by Divine Providence, belongs the solution of the problem. Obstacles fell away, doubts and uncertainties grew fainter until the holy work stood forth in the first stage of its career, and charmed from the outset a multitude of ardent souls, who saw in it a fortress of the Catholic Faith in a region threatened with invasion and conquest.

"From the very beginning, very intimate ties bound Trinity College to the University. The founders of the new school for Catholic girls were sustained and comforted by the advice and encouragement of the University, they profited by its experience, and they assimilated easily its aims, its methods and its spirit. The academic relations were close and sustained while the administration of the college adapted itself as far as circumstances permitted to that of the University. Both institutions have since then developed harmoniously and have so far corresponded to the hopes and the sacrifices of the founders. The graduates of both are found in every state of the Union. As time passes, their number will grow and with this growth their influence will make itself felt most widely. It seems only yesterday that the ancient forest of oaks and maples were cleared for the stately buildings that now arise, and that the engineers overcame the difficulties of the site and created the dignified and pleasant access of the present. But in that short time, Trinity College has been, like Divine Wisdom, justified of her children and through them reaches out potently to the ends of the United States and lays a shaping hand on the destinies of the future. Her daughters already rise to call her blessed and her name is honored in all circles where learning and faith are still admired for their union and not for their discord."

We have lost a dear friend, and we shall not look upon his like again, but through all the years to come, the impetus of his faith and his encouragement will continue to keep Trinity true to the ideals of the founders.

Sister Wilfrid S.N.D. 04

Cardinal Fumasoni Biondi, his secretary and Msgr. Bernard A. McKenna at the tomb of St. Marie Goretti in South Italy.

1913

August 15, 1913—Assumption Day.—Pope Pius X in private audience heard Bishop Shahan, Rector of the Catholic University, describe plans for National Shrine, and bade the Bishop assure all collectors and contributors of his deep paternal solicitude for success of the undertaking, and granted them cordially his Apostolic benediction.

December 20, 1913.—Archbishop John J. Keane, who laid the first stone of the Catholic University, wrote from his See in Dubuque, Iowa, enthusiastically supporting the project and earnestly appealing to every Child of Mary "to cooperate in the blessed work."

December 26, 1913.—Cardinal Gibbons rejoiced at "the zeal and devotion with which the Catholic Women of the United States have taken up the task of building a noble church in honor of the Immaculate Queen of Heaven."

1914

January, 1914.—The *Salve Regina* was published for the first time, as an organ through which progress made in collecting funds, in building the Shrine, and in interesting all the people of this country in thus honoring The Immaculate Conception would be recorded. Collections at that date amounted to $22,000.

February 6, 1914.—Cardinal Farley of New York expressed the hope that "when the University Church is completed no part of the country will have had a larger share in its erection than our Catholic Women of New Yo k.

July 8, 1914.—Pope Pius X signed an apostolic letter commending the Shrine campaign saying "nothing could be more useful to the church or further more helpfully the welfare of the Republic."

1915

February 15 to March 1, 1915.—Tentative plans for the National Shrine were exhibited in New York in the Dreicer Building, nearly opposite St. Patrick's Cathedral. Cardinal Farley opened the exhibition.

April, 1915.—Plaster model of the tentative Shrine was exhibited in the Place of Education at the Panama-Pacific Exposition in San Fancisco.

April 24, 1915.—Archbishop Hanna addressed more than 400 Catholic Women in the California Building at the San Francisco Exposition urging their heartiest cooperation in building a "splendid monumental church in honor of Mary Immaculate at the National Capital."

April, 1915.—The Pittsburgh Chapter of the National Organization of Catholic Women for the purpose of building the Shrine commenced work.

April 27, 1915.—A Detroit Chapter of the National Organization of Catholic Women for the Shrine was instituted.

April 30, 1915.—A Buffalo Chapter of the National Organization of Catholic Women was formed to work for the Shrine, after a meeting under the auspices of the Catholic Women's Saturday Club, at which telegrams from Cardinals Gibbons, of Baltimore, and Farley, of New York, were received.

March 10, 1915.—Bishop James A. McFaul, of Trenton, heartily endorsed the solicitation of funds by the New Jersey Chapter.

March 13, 1915.—Bishop John J. O'Connor, of Newark, commended the "pious work" of helping to erect the National Shrine to the Catholics of his diocese.

December 10, 1915.—Rev. C. H. McKenna, O.P., appealed to all members of the Holy Name Society to contribute towards the erection of the Shrine.

1916

January, 1916.—The *Salve Regina* entered upon its third year as a sixteen-page periodical instead of the original eight pages.

February 11, 1916.—Bishop Shahan formally acknowledged first substantial contribution from Holy Name men, the sum of $200, from the Diocesan Union of the Holy Name Society, of Brooklyn and Long Island.

April, 1916.—Chapters of the National Organization of Catholic Women in support of the Shrine had been organized in New York, Detroit, Buffalo, San Francisco, Pittsburgh, Indianapolis, Port Huron, and in New Jersey at Elizabeth, Hackensack, Newark, New Brunswick, Passaic and Clifton, Paterson, Plainfield, Montclair, Jersey City, Camden and Roselle.

July 5, 1916—Letter of Father Noll, editor of *Our Sunday Visitor*, sent two checks—for $100 each—for the Shrine Fund.

December, 1916.—Collections for the Shrine amounted to $58,183.67.

1917

April 4, 1917.—Check from New York Chapter for $4,614.61 brought its contributions to a grand total of $10,162.61.

May 3, 1917.—A check for $100 from the Detroit Chapter brought its contributions up to $380.00.

June 15, 1917.—The first chalice for the Shrine, made from old gold and silver and gifts of jewelry, was formed with the names of donors placed in the stem.

June 15, 1917.—Collections for the Shrine totaled $72,109.49.

June 23, 1917.—The Apostolic Delegate, Most Rev. John Bonzano, D.D., visited the *Salve Regina* office and gave his blessing to the work. He was accompanied by Archbishop Ceretti, the first Apostolic Delegate of the Catholic Church in Australia, who had recently been appointed by the Pope as Secretary of Extraordinary Ecclesiastical affairs; Monsignor Cossio, auditor of the Apostolic Delegation; Monsignor Bernardini and Father Floersch, secretary to the Apostolic Delegate.

August 2, 1917.—In the death of Mrs. Anna McKenna, of Philadelphia, the Shrine lost one of its earliest and most zealous contributors and workers.

December 8, 1917.—On the feast of the Immaculate Conception, the first chalice made from contributions of jewelry was delivered.

December 8, 1917 (ten years prior to the date on which this history of the Shrine is published). —The first public Mass was said in honor of the Shrine of the Immaculate Conception in one of the parlors of Caldwell Hall, Catholic University. The chalices and other sacred vessels presented to the Shrine and the vestments were displayed in Caldwell Hall. The Mass was celebrated by Father McKenna and was attended by representatives of chapters from all parts of the United States. The vestments worn were presented to Bishop Shahan at his consecration. The chalice used was an heirloom in the bishop's family, having been made in Ireland and in use since 1804, a quarter of a century before Catholic emancipation.

1918

March, 1918.—A triduum of Masses was inaugurated in the temporary Shrine chapel for the American youth in the World War.

March 13, 1918.—A special committee of the Board of Trustees of the Catholic University, with Rt. Rev. Denis J. Dougherty, D.D., Bishop of Buffalo, as chairman, considered various important subjects connected with the building of the Shrine.

March 20, 1918.—Considerable impetus to the Shrine building was given through the benefaction of George L. Duval of New York, in founding a Chair of the Immaculate Conception in the Catholic University to teach the life and example of the Blessed Virgin, with a collateral fund for acquisition of a Mariana Library of cognate literature.

April 10, 1918.—The Board of Trustees in annual meeting, with Cardinals Gibbons, Farley and O'Connell present, heard the report of the special committee on the Shrine and gave hearty encouragement to continued efforts.

May 1, 1918.—The Chair of the Immaculate Conception was inaugurated by Bishop Shahan in the assembly room in McMahon Hall, with Rev. Bernard A. McKenna, S.T.L., in charge of weekly conferences in Divinity Hall.

May 1, 1918.—Small Salve Regina Chapel erected especially to contain votive lights before the statue of the Immaculate Conception. First sod turned by Bishop Shahan on May 1, and chapel used for services on May 24, Feast of Our Lady, Help of Christians.

May 24, 1918.—Feast of Our Lady, Help of Christians. Mass was celebrated at the University for the Shrine benefactors and for "Our Boys" in the Army and Navy.

June, 1918.—The pastor and people of old St. Joseph's Church, Buffalo, N. Y., set a notable example by being the first parish to make a contribution to the Shrine. The amount was $1,089.50.

June, 1918.—The Feast of the Sacred Heart, the children from St. Vincent's Home under the care of the Sisters of Charity were the first pilgrims to the Shrine, singing the praises of the Sacred Heart and His Immaculate Mother at the Salve Regina Chapel.

September 8, 1918.—On the Feast of the Nativity of the Blessed Virgin Mary, the

collection for the Shrine reached the sum of $100,000.

November 20, 1918.—In a letter signed by Cardinal Gibbons as Chancellor the Trustees of the Catholic University appealed to all the Catholic people to assist in the erection of the Shrine as a Victory Memorial, as the people of Catholic France fulfilled a national vow by the erection of a splendid basilica of the Sacred Heart on Monmartre.

December 4, 1918.—The New York Chapter, through Mrs. John G. Agar, treasurer, sent a check for $1,116.53.

1919

April 10, 1919.—Pope Benedict XV, in a letter to Cardinals Gibbons and O'Connell and the other archbishops and bishops of the United States, approved and blessed the work for the National Shrine, advised that it be immediately started, and donated a mosaic copy of Murillo's famous Immaculate Conception.

June, 1919.—The Trustees of the Catholic University appointed Maginnis and Walsh, of Boston, foremost Catholic church architects in the United States, as architects of the National Shrine. With them is associated Frederick V. Murphy, professor of architecture at the University.

July 2, 1919.—In a letter to the priests of the United States, Bishop Shahan asked each to make a personal contribution to the building of the Shrine.

October, 1919.—Every morning, afternoon and evening throughout the month, the Rosary was recited in the Salve Regina Chapel for the special intentions of all benefactors of the Shrine.

During the meeting of the American Hierarchy many of the bishops visited the Chapel and prayed Godspeed for the Shrine.

1920

March 25, 1920.—More than 100 children from St. Vincent' Home visited the Salve Regina Chapel, where the Rosary and Litany of the Blessed Virgin were recited and a short instruction given on the significance of the feast. They then witnessed the ceremony of laying the cornerstone of the new Salve Regina office building by Father McKenna.

May 23, 1920—More than 6,000 Catholics from all over the United States attended the field Mass celebrated by Archbishop Bonzano, the Apostolic Delegate to the United States, which was followed by the blessing of the site for the Shrine by this offical representative of the Holy See. Bishop Shahan preached the sermon. Rev. Dr. A. L. Gabert, professor of plain chant at the University, directed a choir of 487 voices, made up from affiliated religious communities. Rev. Dr. George A. Dougherty, vice-rector of the University, was master of ceremonies. Fifteen hundred Knights of Columbus and 600 Daughters of Isabella from New York attended.

May 23, 1920.—Representatives from three important tribes of Montana Indians witnessed the blessing of the site. They were there in testimony of the devotion to the Blessed Virgin of more than 120,000 native Indians who have embraced the Catholic faith, and with special love for Mary Immaculate.

May 31, 1920.—Bishop Shahan and Father McKenna attended a meeting in New York of the International Federation of Catholic Women in the interests of the Shrine.

July 16, 1920.—On the Feast of Our Lady of Mount Carmel, Bishop Shahan addressed a letter to all the clergy in the United States cordially inviting them to be present at the laying of the Foundation Stone of the National Shrine on September 23, 1920.

July 30, 1920.—Father McKenna was guest of the Detroit Chapter of the Salve Regina and was presented with a check for $1,000 towards the building of the Shrine.

July 31, 1920.—Father McKenna addressed a notable body of women in Cleveland, Ohio, on the Shrine project.

September 12, 1920.—A meeting of the committees of the International Federation of Catholic Alumnae for the foundation stone laying was held in Caldwell Hall, Catholic University. They were addressed by Bishop Shahan and Father McKenna.

September 23, 1920.—The foundation stone of the Shrine was laid by Cardinal Gibbons with Cardinal O'Connell assisting. The highest officials of the Catholic Church and of the United States Government and members of the Diplomatic Corps attended. Cablegrams were read from Pope Benedict XV and from Cardinal Bourne of Westminster, England. Bishop Shahan delivered the address of welcome, and

Rt. Rev. John T. McNicholas, Bishop of Duluth, preached the sermon denouncing "New Freedom" as a curse. More than 10,000 persons witnessed the ceremony. It was the greatest gathering of the American Hierarchy ever held in this country up to that date.

1921

January, 1921.—The International Federation of Catholic Alumnae, acting on the suggestion of the international president, Mrs. Clara D. Sheeran, sent out a circular letter to the membership, urging that every woman named "Mary," and everyone whose mother's name was Mary, contribute one dollar towards a memorial chapel to Our Lady in the Shrine. This was later changed to contributions for the Mary Memorial Altar, the main altar in the Crypt. A roster of these American Marys is to be kept in the official records of the Shrine.

January, 1921.—This month witnessed several large contributions: Tennessee, one of $10,000; Illinois, two of $1,000 each; Pennsylvania, two of $1,000 each; Maryland, one of $500.

March 4, 1921.—Votive lamps were lighted in the Chapel of the Immaculate Conception to guide the new president, for all nations struggling for a righteous peace, and for lifting the yoke of bondage from Ireland.

July, 1921.—As a reminder of the approaching first anniversary of the laying of the foundation stone, moving pictures of the inspiring ceremony were shown before a large and most interested gathering in the lecture hall of the Marquis Maloney Chemical Laboratory—the Sisters attending the Summer School. Father McKenna described the wonderfully symbolic House of Prayer that is being erected through the love, devotion and sacrifice of Mary's clients in America. About 400 sisters, representing 40 different orders, pledged their cooperation in the good work.

July 25, 1921.—Rev. Bernard A. McKenna left Washington, accompanied by Rev. Sydney A. Reamers, on a tour in behalf of the National Shrine, to show the moving pictures of important events connected with the Shrine undertaking at the mother-houses of the various religious orders.

October 14, 1921.—Father McKenna addressed the afternoon session of the first annual convention of the National Council of Catholic Women.

October 15, 1921.—Father McKenna addressed the Catholic Women's Order of Foresters, expressing appreciation of their work in the national convention in Omaha for the National Shrine.

October 23, 1921.—Catholic Women's League of Pittsburgh, Pa., presented a chalice and paten.

November 11, 1921.—For the success of the International Conference on Limitation of Armaments, Solemn High Mass was sung on the site of the National Shrine. Professors and students of Catholic University, including thousands of clerics and students from the various houses of religious orders affiliated with the University attended. Bishop Shahan preached. The exercises also commemorated the first anniversary of the laying of the cornerstone of the Shrine by Cardinal Gibbons.

November, 1921.—During the month Our Blessed Mother was remembered in many ways. A non-Catholic woman gave $10,000 for a chapel in memory of her son, a Catholic. The parents of a young woman sent $2,500 in her memory. Another woman gave $1,000 in the name of a brother who recently died and $500 for the living members of her family.

December, 1921.—Crystallizing long and earnest study and labor by the architects, a large and beautiful model of the Shrine was placed on exhibition in the main lobby of Caldwell Hall. Constructed on the scale of one-sixteenth of an inch to a foot, this model presents in convincing form the majesty and elegance of the design and of the picturesque ornamentation which will heighten the architectural distinction of the building. A stately forecourt gives the impression of the ultimate noble approach.

December 8, 1921.—Feast of the Immaculate Conception, and on December 9, 10 and 11, Father McKenna officiated at a number of religious services and delivered sermons and lectures in Detroit, in behalf of the Shrine.

1922

February 2, 1922.—*Salve Regina* received from the architects three beautiful paintings of the National Shrine—one an exterior view, another an interior view, and the third showing one of the chapels of the Crypt.

February, 1922.—The Catholic Order of Foresters, in International Convention as-

sembled, adopted resolutions for a generous contribution to the Shrine "as a memorial in honor of the Foresters who died in the service of their country and of those who served their country." Within five years this resulted in a cash contribution of $50,000 in payment for the eight large columns that support the main altar of the Shrine and the four smaller Irish columns. A memorial tablet to the Foresters' War heroes is to be placed in the Crypt.

April, 1922.—Madame Lucchetti of Cuba, mother of Madame Sheen of the Swedish Legation, brought Prince Radziwill of the Polish Legation and Mr. J. Sanford Saltus to see the model of the Shrine. They were received by Bishop Shahan and Rev. Dr. McKenna, to whom they expressed their great pleasure and gratification on beholding the model of such a noble structure. Prince Radziwill, well fitted to judge, was particularly pleased, as was also Mr. J. Sanford Saltus, the donor of the Jeanne d'Arc statue in New York and in Blois, France.

April, 1922.—To accommodate many visitors to the Salve Regina office to see the model and plans for the Shrine, a series of weekly Wednesday lectures on the Shrine was started by Father McKenna. These were illustrated with stereopticon views of the blessing of the site, the laying of the foundation stone and of the Shrine as it will be when completed.

April 25, 1922.—Pope Pius XI, in an apostolic letter to Cardinals O'Connell and Dougherty and the other members of the American Hierarchy, commended the National Shrine to their special care, saying: "We pray that this great work may soon be brought to completion, so that from it, as from the seat of her loving kindness, the Virgin Mother may bestow upon all America the heavenly gifts of wisdom and salvation."

June, 1922.—Letters received in the Salve Regina office in the past two years, if placed end to end in a straight line, would form a path from Washington, D. C., to Quebec, Canada.

May 31, 1922.—Feast of Our Lady of the Sacred Heart, work of actually building the Shrine was begun. The contract was let for the construction of the Crypt, or basement. The building committee of the Catholic University trustees made the award to the Charles J. Cassidy Company of Washington, the lowest of ten bidders.

June 22, 1922.—About 500 sisters from more than 40 religious orders attended an illustrated lecture by Father McKenna on the Shrine in McMahon Hall. Many of the sisters volunteered to become "promoters."

July 9, 1922.—The first pilgrimage to The National Shrine following the awarding of the contract was made on Sunday, July 9, following a beautiful ceremony in the chapel of Caldwell Hall. The Washington Chapter of the International Federation of Catholic Alumnae attended Mass sung by Father McKenna, with Bishop Shahan present in the sanctuary. The Bishop addressed the alumnae and scores of sisters attending the Summer School. The Bishop then led a procession to the site of the Shrine, where the choir sang hymns, the litany and the Memorare. Prayers were said for the departed benefactors.

July 16, 1922.—The Feast of Our Lady of Mount Carmel, Bishop Shahan made another appeal to the clergy of the United States in behalf of the funds for the main altar which is to be the gift of the priests.

July, 1922.—The current number of the *Architectural Record* carried an article on the National Shrine showing the development of the plans.

August 3 and 4, 1922.—Father McKenna attended the national convention of the Knights of Columbus in Atlantic City and received permission to present the Shrine project to the grand body of that order.

September 7, 1922.—The final work of laying out the lines of the Shrine was begun. The entire building was visualized by the erection of three crosses, one at the back of structure, one at the front, and the other where the main altar of the Crypt now stands. The tall yellow crosses at either end were placed 460 feet apart, the extreme length, making this one of the largest churches in the world.

September 18, 1922.—Excavations were cleared.

September 18, 1922.—Bishop Shahan, Bishop McDevitt and Father McKenna, accompanied by many Sisters and laity, went to the site of the Shrine and, after prayers had been recited and while the litany was being said, each one present turned a spadeful of the soil on the spot where is now rising, in all beauty, symbolism, and majesty, the most beautiful church in all America.

September, 1922.—Representatives from all the states and Canada met in a Catholic Charities conference on the Shrine site. The delegates attended Mass daily in the little Salve Regina Chapel. They pledged active work in helping to build the Shrine.

October 20, 1922.—Pouring of concrete w a begun, and the laying of reinforcement steel rods.

November 11, 1922.—Up to this date 5,000 sacks of cement were used in the foundation.

December 3, 1922.—There was a special Mass, read by Father McKenna, in the little Salve Regina Chapel for the Deaf Mutes, to pray for the other deaf people.

After the Mass they visited the office and were shown Lantern Slides of the National Shrine of the Immaculate Conception, and they seemed greatly impressed with its magnificence.

Then they went to Divinity Hall, where they were presented to Bishop Shahan and received from him a picture of Our Blessed Mother as a remembrance. He then spoke a few words about the Catholic University and, before they departed, gave them his blessing.

1923

January, 1923.—The Detroit Chapter of the Salve Regina, assembled before the altar of Mary Immaculate, took an act of consecration "to help in erecting to Thy Immaculate Conception a temple which shall be a national acknowledgement of Thy patronage over the United States."

February 21, 1923.—Father McKenna gave a stereopticon lecture on the Shrine to the students of the Sulpician Seminary, affiliated with the Catholic University.

March 6, 1923.—The new Apostolic Delegate, Msgr. Pietro Fumasoni-Biondi, was greeted on his arrival in Washington by a delegation which included Archbishop Curley, chancellor of the Catholic University, Bishops Turner, Hickey and Shahan, Monsignors Dougherty, Pace and Bernardini, and Father McKenna. He pledged himself to help the Shrine building and to make an early apostolic visitation.

March 31, 1923.—To this date 8,085 bags of cement, 2,057 tons of sand and gravel, and 188,000 bricks had been used in the foundation of the Shrine.

March, 31, 1923.—During the Easter holidays students of the Preparatory New York Seminary visited the Shrine.

Easter Sunday, 1923.—More than a dozen of the Sisters of Divine Providence of Newport, Ky., made their way through construction debris to the Crypt, and there, in the midst of rough building materials, said the Rosary, Litany of the Blessed Virgin, and the Memorare for success of the work.

May 1, 1923.—About 150 orphan children made a visit to the National Shrine of the Immaculate Conception.

They came in gala attire and, as they marched through the grounds of the Catholic University, many of the students were astonished to see such a beautiful sight and wondered what it all meant. It was the first procession through the Crypt of the National Shrine, and the occasion was doubly auspicious as it marked the laying of the first piece of granite for the upper portion of the Crypt.

The children and Sisters of the Orphanage were accompanied by several Sisters of Divine Providence and the force of the Shrine Office. " 'Tis the Month of Our Mother" and several other hymns were sung, and, in the absence of Bishop Shahan, Father McKenna led the procession through the Crypt, singing the Litany of the Blessed Virgin. When all had assembled at the Main Altar prayers were said and the famous "Ave, Ave" of Lourdes was sung and the "Memorare" recited. This was the first procession through the spaces between the walls of the Crypt; fitting it was that this first procession in honor of our Immaculate Mother was composed of the innocent little orphans.

May 27, 1923.—Under the leadership of Congressman David J. O'Connell, the Knights of Columbus of Brooklyn, N. Y., conducted the first pilgrimage to the National Shrine since the laying of the foundation stone.

August, 1923.—Bishop Shahan announced that Sir James J. Ryan of Philadelphia had given to the Shrine the sum of $50,000 with permission to use this donation in the construction of the Crypt.

September 26 and 27, 1923.—At a meeting of the American Hierarchy there were present three cardinals, 11 archbishops, 52 bishops, besides the Apostolic Delegate and a bishop from Roumania. The Hierarchy took a keen interest in the progress being made on the Shrine.

September 26, 1923.—Two sisters from Macon, Ga., visited the uncompleted Crypt and were the first sisters to stand before the then uncovered block of granite which Cardinal Gibbons had laid on September 23, 1920. For three years this famous granite cornerstone had been covered.

September 30, 1923.—After the Pontifical Mass in the University Gymnasium for the National Council of Catholic Women, practically all of the delegates inspected the Crypt. Just as the bell was tolling the Angelus, four of these representatives were standing in the doorway of the Crypt and had the honor of being the first to answer the Angelus in the new edifice. Father McPostner, Mrs. Mary Connell Toal, and Mrs. Walter D. Brown, all of Pittsburgh, Pa., and Mrs. Mary B. McNutt, Indianapolis, Ind.

October 4, 1923.—The large crucifix which has led the work on the Shrine was brought from Caldwell Hall to the Crypt.

October 6, 1923.—The eve of the Feast of the Holy Rosary, confessions were begun in the northeast entrance of the Crypt.

On each of the Saturdays succeeding, during October and November, a priest was in the Confessional, and quite a number of people took advantage of the opportunity.

Despite the unfinished appearance of this entrance, used as a little Shrine Chapel, and the fact that the rest of the Crypt is just begun, this so-called chapel excited in the minds of those visiting it sentiments of devotion which will linger even when the Crypt is finished.

November 21, 1923.—A letter was sent from Rome, signed by Monsignor Borgongine-Duca, secretary of the Congregation for Extraordinary Ecclesiastical affairs, stating that the Holy Father had personally selected the Immaculate Conception of Murillo in the Prado Gallery at Madrid for mosaic reproduction as the Pope's personal gift to the National Shrine. In an audience on October 16, the Pope instructed the Director of the Vatican Mosaic Works to begin work at once on this large mosaic.

December 3, 1923.—Sunday at 4 p. m. saw the beginning of the weekly recitation of the Rosary in the northeast entrance to the Crypt.

The Rosary, Litany and Memorare, as well as prayers for the Poor Suffering Souls, were recited by Rev. Dr. Bernard A. McKenna, who was assisted by Rev. Dr. Thoral, S.M., Brother Peter, S.M., Rev. Emmet A. Flynn, O.S.A., Rev. C. L. Casey, O.S.A., Katharine Sherbert, Charles L. Smith, Mr. and Mrs. N. J. Weyard, Miss Margaret Coughlin, Miss Mary S. Meyers, Miss Dorothy Alexander, Mr. and Mrs. Thaddeus Roddy, Misses Marion and Helen Roddy, Mrs. Gertrude E. Roddy and Mr. David C. Gildea.

December 18, 1923.—At the semi-annual meeting of the National Shrine Committee, held in Philadelphia, at the residence of Cardinal Dougherty, the financial report of the Crypt construction was accepted, and satisfaction was expressed that it was being built without incurring any debt, and that our generous Catholic people were contributing enough to meet all contracts, two of them running into six figures.

The Committee represents the Board of Trustees of the Catholic University, and its members are Cardinal Dougherty, chairman; Bishop Shahan, Monsignor Lavelle, Sir James J. Ryan, and Mr. Walter George Smith. Rev. Dr. Bernard A. McKenna is secretary to the Committee. The committee authorized Bishop Shahan to undertake the construction of the two northern piers of the great dome of the Church, and considered favorably the use of Roman travertine for the floor of the Crypt on account of its happy blending with all the marble decoration and with the colorful Guastavino ceiling.

1924

January 8, 1924.—The wainscoting of the northern apse with St. Genevieve marble was begun. This was followed by the placing of 10 monolith marble columns in the northern apse to separate the five chapels.

January 24, 1924.—Father McKenna, director of the National Shrine, addressed a meeting of the Detroit Chapter in the Statler Hotel, Detroit. It was the unanimous consensus of those present to materially and financially assist in the work of the Crypt of the National Shrine. This they did by taking over, as their own, the ceramic work which will so beautifully decorate the ceiling. Mrs. Mary Chase Stratton, who has charge of the artistic work, also addressed the meeting, thanking them for their cordial support.

January 27, 1924.—A meeting for the Instal-

lation of Officers of the National Circle, Daughters of Isabella, was held in Washington.

Among the invited guests present on the occasion were Bishop Shahan, Rector of the Catholic University, and Father McKenna, Director of the National Shrine. They were received by Miss Elizabeth Dolan, Regent of Circle 178, and by Mrs. James B. Hartnett, Vice-Regent of Circle 178.

The following day Miss Mary E. Booth, National Regent, National Circle, Daughters of Isabella; Miss Alice Bickfler, State Regent; and Mrs. James B. Hartnett, Vice-Regent, Circle 178, visited the National Shrine for the purpose of seeing and reporting favorably on the acceptance of a portion to be presented by the National Circle, Daughters of Isabella.

February 2, 1924.—The wainscoting of the western apse was begun.

February 10, 1924.—(Sunday).—Much interest was created on the campus of the Catholic University at the unusual sight of the lights of the Crypt for the first time. This was on the eve of the Feast of Our Lady of Lourdes.

February 20, 1924.—Work begun on placing the $100,000 Guastavino tile ceiling.

March 12, 1924.—The placing of ceramics in the Guastavino ceiling was begun.

March 15, 1924.—All walls of the triple apse were covered with beautiful marble and three of the four entrances finished.

March 23, 1924.—The students of Albert Hall made a special visit to the Crypt on the suggestion of Rev. Fr. T. U. McCarthy. This was the first student body who came to visit the Crypt since the columns were put in.

March 25, 1924.—Feast of the Annunciation.—As the workmen were preparing to leave the Crypt, they were surprised by a group of children from St. Vincent's Home, one hundred and twenty-five in number, who came to visit the Shrine. On May 1, 1923, they came to honor Our Blessed Mother, and on this Feast of the Annunciation they beheld a great change. After looking about, they were amazed at the vastness of the building and gave vent to their love for Mary Immaculate in making the yet unfinished Crypt resound with the hymn "Mother Dearest, Mother Fairest." After a few words addressed to them by the Rev. Dr. Bernard A. McKenna they said the Litany of the Blessed Virgin, the Memorare, and to the prayer, "O Mary, conceived without sin," they answered, "Pray for us who have recourse to thee."

April 20, 1924.—Easter Sunday—First public service was held in the new edifice.

April 20, 1924.—The first Mass in the National Shrine of the Immaculate Conception was celebrated by Rev. Dr. McKenna with some 900 people in attendance. Diplomatic, Church, military and naval officials were in the throng that knelt upon the rough, unfinished concrete floor. Among these were Rt. Rev. Thomas J. Shahan, who preached the sermon; Sir Esme Howard, British Ambassador to the U. S.; Jules J. Jusserand, the French Ambassador, and Mme Jusserand; Don Juan Riano y Gayangos, the Spanish Ambassador, and Senora Riano; Admiral William S. Benson, Gen. Tasker H. Bliss and Lieut. E. de Rosa Riberio, naval attache of the Brazilian embassy.

May 18, 1924.—On this, the fourth anniversary of the blessing of the site for the National Shrine, arrangements were made for annual pilgrimages by the Catholic Tourists of America, as a nation-wide act of reparation for recent insults to the Blessed Mother by such pilgrimages to her National Shrine.

June, 1924.—Students from the Catholic High School of Philadelphia, under the guidance of the Rev. Dr. Hugh Lamb, and students of the Immaculate Conception School of Camden, N. J., in charge of the Rev. Dr. William J. Fitzgerald, made a pilgrimage to the National Shrine.

Bishop Shahan addressed the students, and they were shown the Crypt by Father McKenna.

June, 1924.—Fifteen hundred persons attended the semi-annual reunion of local sodalities held in the Crypt of the Shrine under the auspices of the Sodality Union of Washington, of of which Miss Mary Mattingly is president.

The Rev. Edward Gregory Fitzgerald, O.P., preached the sermon. Solemn benediction was given by Bishop Shahan, president of the Catholic University. The Rev. Leo J. Seary was deacon and the Rev. John J. Murphy, subdeacon; Father McKenna, director of the National Shrine, was master of ceremonies.

An orchestra of twenty pieces and the University choir of 235 voices, under the direction of Dr. Abel Gabert, furnished the musicla

program, which consisted of "Ave Maria Stella," "O Salutaris," "O Mater Divine Gratiae," "Tantum Ergo," and "Laudate Dominum." "Mother Dear, O Pray for Me," was sung by the congregation.

June 1924.—Gregorian Chants Sung. The Gregorian high mass of the Catholic Church was sung by Dr. McKenna from a missal which had been the property of the late Archbishop Corrigan of New York. The music, the Gregorian chant, was furnished by 108 Sulpician seminarians. Dr. McKenna wore the alb which he had on when he said his first mass.

Joists and supporting beams were in the apse as left by the workmen the day before. Folding chairs were used for pews and an altar rail was made by placing benches together and draping them with white cloths. The altar was also temporary and after a low mass this morning will be removed to permit the workmen to continue their labor.

Bishop Shahan delivered the sermon following the mass and outlined to the congregation the history of the shrine and the appropriateness of Easter time for the first mass in it. After mass several of the dignitaries were guests at breakfast in graduate hall of the university.

The apse in which the mass was celebrated will be one of three when the shrine is completed. It is now the only part of the shrine nearing completion. It is hoped it will be finished in September. When the shrine is finished this apse will be its northern extremity with its roof serving as the floor of the upper church.

Laces on Altar From Spain.

There are to be fifteen altars in the apse, each in its separate niche. There are also to be numerous pillars of granite coming from every State and every country in the world. Around the sanctuary yesterday were seen the pillars from England, Italy, Spain, Greek Archipelago, France, Norway, Switzerland, the United States, and Germany. The laces used upon the altar during the mass were from Spain.

Bishop Shahan gave benediction in the apse at 4 o'clock yesterday afternoon.

Dr. McKenna yesterday said that he did not know when the shrine would be completed. As he described its dimension it became evident that he expects it will require several years.

The architecture will be Italian Romanesque. The shrine will be 465 feet long and 300 feet wide at its transepts. The width of the nave will be about 54 feet. The immense gold roofed dome that will surmount it will have an exterior height of 204 feet while the campanile will be 335 feet high. The crypt, upon which more than $400,000 already has been spent, is 204 feet long, 160 feet wide and 21 feet high. The largest chapel is to be dedicated to soldiers who lost their lives in the late war.

June 8, 1924.—Following the academic procession of the Faculty and students of the Catholic University, the Baccalaureate Mass was celebrated and the Baccalaureate sermon was preached.

June 18, 1924.—The Rev. Bertrand R. Johansen, of Philadelphia, after being ordained by Archbishop Curley, said his first Mass in the Crypt of the National Shrine of the Immaculate Conception at Catholic University. Relatives and friends of the young Dominican priest came from Philadelphia for the occasion, but the most interested of all was Father McKenna, director of the Shrine. When the latter was stationed at the Blessed Sacrament Church in Philadelphia, the young priest served as altar boy. When Father Johansen sang his first solemn High Mass in Philadelphia, Dr. McKenna preached the sermon.

A brother of Father Johansen, also a Dominican priest, assisted at the Mass; a sister, a nun of the Immaculate Heart order, attended; and a father, a recent convert to Catholicism, made his First Communion at this Mass.

September 8, 1924.—Temporary altars were installed in the Crypt and were ready by the Feast of the Nativity of the Blessed Virgin. At that time also the remaining ten stained glass windows were installed.

September 15, 1924.—The entire Crypt was ready for use for the many Masses in connection with the Holy Name Convention. The framework enclosing the three apses was taken away, the rough floor in the south part of the Crypt was completed, and the whole interior, extending 204 feet long and 160 feet wide, was thrown open.

September, 1924.—The Crypt was a busy center of religious activity during the big Holy Name celebration, which attracted world-wide favorable comment.

The opening Mass for the Holy Name Convention, was said in the Crypt by Bishop Shahan, with Father McKenna as assistant priest; and the last Mass, although scheduled for the Stadium, was celebrated in the Crypt by Cardinal O'Connell, and almost three thousand people were present on the occasion. This gave a wonderful color to the beautiful ceremony, and the 20,000 people who visited the Crypt during the Holy Name Convention carried away an impression that made the work known throughout the country.

September 21, 1924.—Sunday.—One hundred and twenty-three priests said Mass in the Crypt of the National Shrine. This was followed by a Solemn Pontifical Mass by His Eminence, Cardinal O'Connell, of Boston.

September 23, 1924.—Sir James Ryan, one of the Trustees and a notable benefactor, as well as a member of the Building Committee, made a thorough investigation of the work done and was greatly pleased with the progress of the National Shrine Crypt.

Sept. 23, 24, 1924.—On Sept. 23 and 24 a meeting of the Hierarchy was held at Catholic University. Most of them visited the Crypt and were greatly surprised at the advance that had been made and the beauty and magnificence of the structure, and wished it God-speed.

October, 1924.—A telegram from the convention of the Daughters of Isabella announced that the order unanimously voted $10,000 to pay for one of the chapels in the National Shrine.

A few days later, Mrs. Johanna White, of Newport, Ky., secretary of the Ladies of St. John, visited the Shrine and said her organization intends to donate one of the chapels.

With these two gifts, seven of the fifteen chapels had been given.

1925

February 3 to 11, 1925.—Novena to Our Lady of Lourdes was held in the Crypt.

February 6, 1925.—G. G. McVay, national attorney for the Chickasaw tribe of Indians, with party of Oklahoma Indians visited the Crypt.

March 17 to 25.—Novena for the Feast of the Annunciation was conducted in the Crypt.

March 20, 1925.—Douglas H. Johnson, governor of the Chickasaws, and party of prominent Indians visited the Crypt. Marble column named in honor of "Our Lady of the Indians."

March 24, 1925.—In preparation for the Feast of the Annunciation, the Crypt, for the first time, was rid of its partitions and thrown into one large space. The effect was awe-inspiring, and the arrival of the former Chief of the Choctaw Indians, Col. Victor Murat Locke, Jr., a Catholic, together with two companions, was a coincidence which joins the throwing open of the Crypt with the visit of the aborigines of this country.

March 25, 1925.—Now that the Crypt is thrown into one large space for the first time, the beautiful ceremonies of the Church asserted themselves. First of these was the Holy Sacrifice of the Mass, which was celebrated on the anniversary of the epochal date when the Angel Gabriel declared to Mary that she was to become the Mother of God. This Mass was celebrated by Rev. Dr. Bernard McKenna. In the afternoon, about 5 p. m., the entire force of Salve Regina office accompanied Father McKenna to the Crypt where, before a beautiful picture of Our Lady of Washington, surrounded by hundreds of votive lights, the Rosary and Litany were said for the special intention of all benefactors.

April, 1925.—Bishop Shahan returned from trip to Rome. Both going and coming and whilst in Rome, he was questioned about the Shrine, and all were deeply interested in learning of its great progress. Archbishop Borgongini-Duca, as well as Cardinal Bisleti, showed the deepest interest.

At Malines, Belgium, Bishop Shahan and Monsignor Pace were dinner guests of Cardinal Mercier. In Paris they dined with Monsignor Cerretti, the Papal Nuncio, and Bishop Baudrillart Rector of the Catholic Institute, who visited the Catholic University here some time ago. At Louvain they visited the famous university.

The Holy Father himself, as well as the Secretary of State to His Holiness, Cardinal Gasparri, attested their deep interest by a most favorable letter giving the blessing of the Holy Father to all interested in the National Shrine.

May 8, 1925.—Father McKenna gave the address at the Jubilee Exercises and on the following morning said Mass and enrolled the senior students as Children of Mary. It was these, "Our first" Children of Mary, who visited

the Shrine and saw, to their astonishment, much more than had been told them.

The pilgrimage was made with the purpose of strengthening the resolutions made when becoming Children of Mary, and of praying in this great church now being built in her honor.

May 29, 1925.—The first pilgrimage of Children of Mary to the Shrine brought more than 50 students of St. Catherine's Normal Institute, Baltimore, accompanied by four Sisters of the Holy Cross. Father McKenna explained to them the symbolism of the Crypt.

September 20, 1925.—Several hundred persons on pilgrimage from Brooklyn, N. Y., spent a devotional day in the Crypt commemorating the fifth anniversary of laying the cornerstone by Cardinal Gibbons. Many of them received Holy Communion.

After the 6:30 o'clock Mass these pilgrims went to the dining hall, where they had breakfast and afterwards visited the grounds till 9 a. m., when Father McKenna said a Low Mass and addressed a few words to them. During the Mass the children from St. Vincent's Home sang under the direction of Rev. Dr. Des Longschamps. After the Mass, Bishop Shahan gave the discourse, welcoming them and explaining the beautiful symbolism of the Crypt, and asking God's blessing and the constant protection of Our Blessed Lady on the devoted clients of Mary Immaculate. A photograph of the party was taken on the newly erected foundations of the crossing under the dome, and with the representatives from Brooklyn was Bishop Caruana, of Porto Rico, a former Brooklyn priest.

September, 1925.—Father McKenna returned to the Shrine after a three-months trip which took him to the principal cathedrals of Europe in the interests of artistry and symbolism in the construction of the Shrine and in his search for valuable volumes for the Mariana Library.

Sept. 15, 1925.—Fifth Annual Convention of National Council of Catholic Women was held at the Shrine.

September 24, 1925.—Bishop Shahan ordained 143 clerics and theological students in the Crypt. Very Rev. Dr. John F. Fenlon, S.S., was arch priest. The assistant priests were Rev. Dr. Jules A. Baisne, S.S., and Rev. Dr. Joseph V. Nevins, S.S. Masters of ceremonies were Rev. Dr. Louis A. Arand, S.S., and Linus La Valle.

September 27, 1925.—Sunday.—The formal opening of the Catholic University was celebrated with Solemn High Mass of the Holy Ghost in the Crypt. Rt. Rev. Edward A. Pace, vice-rector, officiated.

September 27, 1925.—A group of people from Buffalo visited the Shrine, when Mass was celebrated for them by Rev. Dr. Bernard A. McKenna at 9 o'clock. After the Mass, a brief explanation of the symbolism of the Crypt was made, and then a photograph was taken outside the Shrine. A rare treat awaited these pilgrims, for a short while afterwards they saw the beautiful procession of rector, professors and students filing into the Crypt for the opening Mass.

September, 1925.—Throughout the month the Crypt was much frequented. Not merely was the number of visitors a subject of comment but also their importance and the various places which they represented. The first two Sundays of September found over fifteen hundred visitors who were delighted, not merely with the sixty-two now famous columns of the Crypt but also with the five altars of Algerian onyx, put in place and ready for use; in fact these are now being used, ten masses being said on them each morning. Nor did the ceramic work pass unnoticed. The beautiful arches of the ceiling relieved by this work and containing such beautiful symbolism were the object of admiration of thousands who reveled in its beauty and promised themselves another visit to study more closely and absorb more fully the beautiful lessons taught by this symbolism.

Oct. 7, 1925.—Arrangements were made to extend the Crypt nearly a hundred feet on the present foundations.

October 15, 1925.—The work of installing the mosaic marble flooring of the Crypt was started.

October 19, 1925.—The extension of the Crypt to be known as "The House of Nazareth" was begun on this date at 7:30 a. m.

November 2, 1925.—All Souls' Day, the last of the 15 lunette windows of the Crypt was donated.

December 25, 1925.—The Christmas celebration in the Crypt was begun with Masses at 9, 9:30 and 10 o'clock celebrated by Father McKenna. There was a steady stream of visitors. A large illuminated Christmas tree was standing in "The House of Nazareth." In the

late afternoon a beautiful custom was observed of holding a reception for more than 100 little visitors from St. Vincent's Orphan Asylum. Bishop Shahan distributed gifts, and the celebration closed with the singing of Christmas carols.

1926

January, 1926.—The main arch of the Crypt, south of the Mary Memorial altar, was completed with a ceramic plaque of the Divine Child seated, depicting the beautiful words of Scripture, "And the Word Was Made Flesh," which are placed there with especial fitness.

Feb. 20, 1926.—Rev. Dr. McKenna announces that the fifteen exquisite altars now being installed in the Crypt have been subscribed.

March, 1926.—Remarkable progress continues. Now three hundred feet of the Crypt are available for worship.

Easter Week, 1926.—Seminarians from the Sulpician Seminary sang Tenebrae in the Crypt and also assisted at the Easter Sunday Mass. This was first attempted the year previous (1925), but then everything was in an unfinished state and merely temporary arrangements were made.

Easter Sunday, 1926.—The office where the Visitors' Registration book and Shrine literature had been kept since October, 1923—in a small vestry at the eastern entrance to the northern apse—was moved to one of the four new rooms which form the basement of the transept, adjoining "The House of Nazareth."

1926—Easter Sunday—His Excellency, the Most Rev. Pietro Jumasoni Biondi, D.D., the Apostolic Delegate, pontificated at the Solemn Mass, and the Rt. Rev. Thomas J. Shretch, D.D., Rector of the Catholic University, preached the Easter sermon, welcoming all the guests who had come from such diverse parts of the nation to celebrate the feast of Easter in this great church.

May 9, 1926.—The Sodality Union of Washington had their annual Spring Demonstration at the Crypt, under the leadership of Miss Mary Mattingly, president. Archbishop Curley presided.

During Holy Week (1925) the liturgical services were conducted in the Crypt with particular solemnity, the music being furnished by the Choir of the Sulpician Seminary. Tenebrae Service (the chanting of Matins and Lauds) was held on Wednesday, Thursday, and Friday afternoons, while on Holy Thursday special permission was granted for a Mass which began at 7 o'clock. Mass of the Presanctified was offered on Good Friday at nine, and Mass on Holy Saturday said at the same hour. On Easter Sunday at 10 o'clock there was a Solemn Mass celebrated by Bishop Shahan, with seminarians acting as ministers of the sacred function.

March 8, 1926.—Bishop Shahan, rector of the University, presided in the Crypt at a Solemn Mass celebrated by Rt. Rev. G. A. Dougherty, D.D., vice-rector of the University, at which the entire faculty and student body likewise assisted. The sermon, which treated of the Blessed Sacrament as the inspiration of the life of St. Thomas, was preached by Rev. Dr. Edward Jordan, D.D., associate professor of education in the University.

March 8, 1926.—The Visiting Committee of the University, headed by Monsignor Lavelle, pastor of St. Patrick's Cathedral, New York City, who is also a member of the Building Committee, made an official inspection of the Shrine, and expressed themselves as well pleased with the progress made.

April, 1926.—A new entrance to the Crypt from the south side, facing Michigan Avenue, has been constructed, and visitors will now enter the Crypt over this wooden platform, from where the front door of the basilica will eventually be. The illuminated sign set in place on the campus side of the Crypt has likewise been moved and placed above the new entrance. This is of immense advantage as it enables visitors to gain a proper perspective of the building from the start.

April, 1926.—Mrs. Mary Chase Stratton, who had been engaged at the Shrine for over a year in superintending and planning the ceramic work, sailed for Europe to remain some months studying different European cathedrals in the interest of the Shrine.

May, 1926.—May devotions were conducted daily in the Crypt during Our Lady's month—Mass each morning at 7 o'clock, the Rosary each afternoon at 4 o'clock, and a sermon on the Blessed Virgin Mary each Sunday at 4:15 p. m.

May 15, 1926.—More than 5,000 children from the parochial schools of the District of

Columbia attended a field Mass celebrated at the door of the National Shrine at 10 o'clock, and then enjoyed May Day games on the University campus.

May 25, 1926.—Rev. William Carroll officiated in the Crypt at a Vesper Service for the Young Ladies' Sodalities of Washington.

May 29, 1926.—The Daughters of Isabella attended their annual Mass in the Chapel of St. Elizabeth, presented by that organization.

June, 1926.—During the month great strides were made in completing the sub-basement, where the four lower foundations, each 62 feet square, rest upon the steel grillage which weighs 200 tons.

June 12, 14 and 15, 1926.—Bishop Shahan conferred holy orders on a large class of candidates from the various colleges affiliated with the University, including the Sulpician Seminary.

June 26, 1926.—Sunday.—The opening Mass of the Sisters' Summer School Course was sung in the Crypt by Father McKenna. There were 25,000 visits made to the Crypt during July and the first week in August by the Sisters attending the Summer School.

Sept. 14, 1926.—About sixty Bishops, including the four Cardinals and several Archbishops, were present for their annual meeting.

September 20, 1926.—From the beginning of the Scholastic Year at least five Masses were said in the Crypt each morning. Frequently distinguished priest visitors, as well as heads of religious houses, seek the privilege of showing their love for Our Blessed Mother by coming, even at a great sacrifice, to say Mass in the Shrine.

September 20, 1926.—The four small windows were placed in the two antechambers between the east and north apses and the west and north apses of the Crypt. One of these rooms is used for a sacristy and the other as an entrance. Each of these spaces is beautiful, because the walls are of St. Genevieve marble and there are Formosa columns before the small windows.

September 23, 1926.—Exactly six years to a day from the date, September 23, 1920, on which Cardinal Gibbons laid the cornerstone of the National Shrine, more than 150 clerics were raised to Holy Orders in the Crypt, making the total number of organizations up to that date in excess of 600.

September 25, 1926.—A centenarian was buried from the Crypt, Miss Catherine McMenomy, aged 102, aunt of Father McKenna, one of the pioneer petitioners for success of the Shrine undertaking.

September 26, 1926.—The opening Mass of the Catholic University was celebrated in the Crypt by Rt. Rev. Msgr. George A. Dougherty, vice-rector, and the sermon was preached by Rt. Rev. Msgr. Edward A. Pace, vice-rector and director of studies.

October 10, 1926.—Solemn High Mass and Vespers was inaugurated in the Crypt. The celebrant of both was Rev. Bernard A. McKenna, and he was assisted by the Sulpician Fathers and students who consented to take charge of Solemn High Mass and Vespers during the scholastic year 1926–1927. The Mass will be at 9 O'clock and Vespers at 3 p. m. Bishop Shahan was present at the inauguration of the ceremonies.

October 31, 1926.—The new church feast day of "Christ the King" was celebrated in the Crypt, in conjunction with similar exercises throughout the world. The Holy Name Society of the Catholic University, consisting of the entire student body, was host to 2,000 visitors from branches in other Washington churches.

The services opened with the recitation of the Rosary by the entire congregation, after which came the sermon by the Rev. Ignatius Smith, Prior of the Dominican House of Studies.

Msgr. P. C. Gavan, spiritual director of the society, was celebrant of the Vesper Service and of the Benediction of the Blessed Sacrament which followed.

After the benediction each of the Holy Name members held a lighted candle, while, as a body, they recited the Holy Name pledge in the darkened Crypt.

November 14, 1926.—A new phase was added to the devotions of the National Shrine. The most Blessed Sacrament was placed for the first time *permanently* in the tabernacle of the center altar of the Crypt, for the Jubilee visits for the lay students. During the following week the beautiful new tabernacle was placed on the center altar of the northern apse, the Good Shepherd Altar, and in it was placed the Most Blessed Sacrament, where it will remain permanently day and night for the adoration of the faithful.

Thanksgiving, 1926.—The annual Mass of the Washington Chapter of the Lady Foresters was said in the Crypt by Father McKenna, who also preached. Many of those present received Holy Communion.

About 40 Daughters of Isabella attended Mass at their own chapel in the Crypt, the Chapel of St. Elizabeth, many of them receiving Holy Communion.

Dec. 25, 1926.—Christmas midnight Mass attracts one thousand persons to the Shrine.

1927

January 1, 1927.—The Mary Memorial Altar, costing upwards of $50,000, the gift of the Marys of America, was installed in the center of the axes of the three apses of the Crypt. (See special chapter.)

February 3 to 11, 1927.—Prayers during novena in honor of Our Lady of Lourdes were said for the intentions of patrons of the Shrine.

March 1 to 12, 1927.—Exhibition of paintings of Brazilian artist, Mr. Decio Villares of Rio de Janeiro, distinguished as a painter of religious subjects, was held in the Salon of the Crypt.

March 21, 1927.—The meeting of the Building Committee of the National Shrine of the Immaculate Conception was held at the Chancery Offices. Present on the occasion were His Eminence, Cardinal Dougherty of Philadelphia; Rt. Rev. Thos. J. Shahan, D.D.; Monsignor Lavelle, Rector of St. Patrick's Cathedral, New York; Sir James Ryan, and the secretary of the Building Committee, Rev. Dr. B. A. McKenna.

March 22, 1927.—The temporary Stations of the Cross in the Crypt of the National Shrine were canonically erected by Father Bernardine of the Franciscan Order of the Monastery, Brookland, D. C.

April, 1927.—A visit to the Shrine was made by Mr. Paul Claudel, the French Ambassador to the United States.

April 17, 1927.—On Easter Sunday, Most Rev. Pietro Tumonsoni-Biandi celebrated a Pontifical High Mass at the Shrine. Among those who attended Mass were the British Ambassador, Sir. Esme Howard and Lady Howard, Senor A. Padilla and Senora Padilla, the Spanish Ambassador, Monsieur Paul Claudel, the French Ambassador, and the Italian Ambassador, Signor De Martino.

April 24, 1927.—Mass was celebrated for the Ladies' Auxiliary of the Knights of St. John on the altar of St. Ann, donated by them.

May 8, 1927.—Sunday.—A special Mass was said for several hundred pilgrims from Detroit under the auspices of the one most loyal Salve Regina Chapter, which has contributed the ceiling ceramics.

May 29, 1927.—Sunday.—The Daughters of Isabella met in the Crypt for their annual Mass celebrated on the Altar of St. Elizabeth in the chapel which the Daughters of Isabella contributed. Father McKenna said the Mass and about 100 of the Daughters received Holy Communion.

June 11, 13 and 14.—Bishop Shahan conferred Holy Orders on nineteen sub-deacons, four deacons and seven priests.

June 12, 1927.—The annual Baccalaureate Mass of the University was celebrated in the Crypt by Bishop Shahan at 10:30 o'clock. The academic procession consisting of the Faculty, the graduate members of the religious houses, the Bishop and his escort, wended its way to the Crypt from Divinity Hall. Very Rev. John A. Ryan, D.D., preached the sermon.

June 12, 1927.—The semi-annual demonstration of the Sodality Union in honor of the Blessed Mother was held in the Crypt at 4 o'clock. Bishop Shahan presided. Rev. John M. McNamara, pastor of St. Gabriel's Parish, delivered the sermon. Benediction of the Most Blessed Sacrament was administered by Father Keenan. Hymns were sung by the choir of St. Vincent's.

June 14, 1927.—High Requiem Mass was sung by Rev. Dr. Cassidy at 10 o'clock for the repose of the soul of Joseph McAndrews of Girardville, Pa., a student at the University, who died on June 13. The graduating class of the University attended the Mass in a body.

July 10, 1927.—The Catholic Daughters of America conducted a pilgrimage to the Crypt.

Sept. 14, 1927.—The Annual Meeting of the Hierarchy was held at the Catholic University.

Sept 22, 1927.—One hundred and eighty ordinations in the Crypt.

September 24, 1927.—The Chapel of St. Brigid of Ireland was formally presented with an impressive ceremonial by the Ladies' Auxiliary of the Ancient Order of Hibernians.

September 25, 1927.—With His Excellency, Most Rev. Pietro Fumasoni-Biondi, D.D.,

Apostolic Delegate to the United States, pontificating at the Solemn High Mass and Rt. Rev. Maurice F. McAuliffe, D.D., Auxiliary Bishop of Hartford, preaching the sermon, the National Council of Catholic Women held its seventh annual convention at the Crypt.

September 25, 1927.—Pontifical High Mass was celebrated on the Mary Memorial Altar by the Apostolic Delegate, Most Rev. Pietro Fumasoni-Biondi, with Rev. Dr. Gilligan as assistant priest. Deacon: Dr. Ryan. Subdeacon: Rev. Mr. Deady. Master of Ceremonies: John E. Hathaway. Chaplains: Mr. Holland, Mr. F. McCarthy, Mr. Bazinet, Mr. Lilly. Gremiale: Mr. De Vineau. Thurifer: Rev. Mr. O'Leary. Acolytes: Mr. Dial, Mr. Ryan. Vestment Bearers: Messrs. Barry, Corrigan, Hanning, Heagney, J. J. McCarthy, Vincent Murphy, Helzlsouer, William Murphy.

October, 1927.—For the second year, during the Month of the Holy Rosary, the Dominicans through the zeal of their prior, Rev. Ignatius Smith, the famous orator and former Holy Name Society provincial, gave Rosary instructions, sermon and Benediction of the Blessed Sacrament in the Crypt each evening at 7:30 o'clock.

October, 1927.—For the second year the devotions of month of October have been taken charge of by the Dominican Fathers. Through the kindness of Rev. Dr. Ignatius Smith, O.P., Prior of the Dominican House of Studies, every evening at 7:30 a short sermon, Exposition of the Most Blessed Sacrament, Rosary, Litany of the Blessed Virgin, Prayer to St. Joseph and Benediction of the Most Blessed Sacrament were given by the Dominicans, in the Crypt of the National Shrine. The intentions of all benefactors of the Shrine were remembered in these exercises.

October 2, 1927.—At the Mass of the Holy Ghost which is sung at the beginning of each scholastic year, Bishop Shahan was celebrant and the other officers were: Assistant Priest: Rev. Dr. Bernard A. McKenna. Master of Ceremonies: John E. Hathaway. Assistant Master of Ceremonies: John M. Dougherty. Deacon: Rev. Mr. Deady. Subdeacon: Rev. Mr. Ahern. Thurifer: Mr. Cyr. Acolytes: Mr. Williams, Mr. Murray. Gremiale: Mr. Brady. Chaplains: Messrs. Sweeney, Alker, De Vineau, Ferring. Vestment Bearers: Messrs. Dory, McCormick, R. White, O'Laughlin, J. T. Ryan, Cecil, McDonald, J. Mackin.

October 15, 1927.—Sunday.—Two pilgrimages visited the Shrine, one from Brooklyn, under the direction of the Catholic Tourists, and these were present at the Solemn High Mass, at 9 o'clock; and another from various portions of New York State which visited the Crypt about noon.

The members of both parties were greatly surprised and remarked that no one could form an idea of the beauty and grandeur of the Crypt unless he came and saw it. To both of these parties Father McKenna gave an explanation of some of the outstanding features of the Crypt.

November, 1927.—Monsignor Bernardini, on his return from Rome, brought from the Vatican Mosaic Workshop photographs of the part of the mosaic of Murillo's Immaculate Conception which has thus far been done. When completed this mosaic is to be the gift of Pope Pius XI to the National Shrine.

November 20, 1927.—Following a meeting of the Board of the International Federation of Catholic Alumnae, a delegation of the members visited the Crypt of the National Shrine and placed a bouquet of roses on the Mary Memorial altar which they are giving, and of which they spoke in their annual meeting then in session in Washington.

November 20, 1927.—On the eve of the Presentation of Our Blessed Mother, the statues were placed in the niches of the Main Altar in the Crypt.

Nov. 25, 1927.—Cardinal Bonzano, of Rome, died. As Apostolic Delegate to the United States he blessed the site of the National Shrine on May 20, 1920, and often inquired about it when visitors from Washington called on him in Rome, where he lived after his return from the United States and he had been created a Cardinal.

December 1, 1927.—Meeting of Building Committee of the Shrine held at Cardinal Dougherty's residence in Philadelphia. The members of the committee are: Cardinal Dougherty, Bishop Shahan, Monsignor Lavelle, Sir James Ryan, and Rev. Dr. Bernard A. McKenna.

BISHOP SHAHAN

RESOLUTION of the Board of Trustees of the Catholic University of America in recognition of the services of Bishop Shahan as Rector of the University since 1909.

At its meeting September 20, 1927, the Board of Trustees, Cardinal Hayes presiding, adopted the following resolutions, as moved by Archbishop Dowling of St. Paul, Minnesota:

"Your Eminence—

"The day before yesterday, at the meeting of the trustees of the Catholic University of America, Bishop Shahan, its beloved and learned rector, announced his intention of resigning when his term of office came to an end next March and asked permission to withdraw from the active charge of its affairs soon after the beginning of this scholastic term. His age, his long and meritorious service and his infirmity prompted the board to accept readily his resignation, although with the deepest regret and the liveliest expressions of gratitude.

"Before another meeting of the Bishops next September he will have definitely laid down the onerous duties of the administrative head of the university, although happily retaining the title of Rector Emeritus.

"It seems to me that the Bishops of the country, deeply indebted as they are both to the university and its distinguished rector, would like to express to him on this occasion their deep appreciation of the rare quality of his services to the church at large during the all but forty years of his labors as professor, lecturer, and finally as rector of the Catholic University. In the years to come, many rectors will undoubtedly come and go, but it may very well be doubted if again one will be found who will possess the peculiar characteristics that he has so consistently exhibited, for he is not merely a ripe scholar, at home with books, and still, as in his fair youth, consumed with the passion for historical studies; but he is more, a man of vision with a poet's soul and an unwavering faith in the Church of God. It would scarcely be an exaggeration to say that his courage, his confidence in the future, his splendid daring, have kept the university going through many dark and anxious years.

"He has been in the forefront of every progressive educational movement in the Church in this country for the last 35 years. With Monsignor Pace—par nobile fratrum—he was a member of the original Board of Editors of the Catholic Encyclopedia. He had an outstanding part in encouraging the establishment of the first Catholic Woman's College. He was the inspiration of the Catholic Educational Association. He brought into existence the Catholic Charities Conference. He was the first mover in the work of the Catholic Sisters' College. I venture to say he has to his credit the establishment of more than a half dozen learned periodicals, covering the fields of philosophy, of history, of pedagogy, of charity, all bringing credit and recognition to the labors of Catholic scholars.

"He has covered the grounds of the university with great buildings and the promise of a *noble shrine to the honor of Mary Immaculate*. No man could have been more unselfish than he has been. That the cause of Catholic education might flourish, this gentle scholar, laying aside the hesitations of his natural temperament, has gone far and wide to seek the necessary funds to build up the university and has often borne, without complaint, the humiliations that his self-sacrifice met with. Nay, more, he has given of his own means generously almost imprudently, to the university. His cherished library has passed from his shelves to those of the university. He has made the university loved, for high as are his attainments and rare as is his scholarship, he is a man with a heart whom to know is to love.

"I, therefore, move Your Eminence, that the Bishops present at this meeting, and I think they will speak in this matter for all the Bishops of the United States, express to Bishop Shahan their sincere regret at his resignation and their high appreciation of his long, devoted, and most meritorious services to the Church in this country in the varied fields of educational effort which he has so happily and successfully cultivated."

✠ ✠ ✠

LETTER OF CARDINAL BISLETI

Prefect of the Sacred Congregation of Seminaries and Universities, to Bishop Shahan, on the Occasion of His Retirement from the Office of Rector of the University

RIGHT REVEREND THOMAS JOSEPH SHAHAN,
Bishop of Germanicopolis,
Rector of the Catholic University of America,
Washington, D. C.

Right Reverend Sir:

I have recently learned, Most honored Prelate, that at the end of this month of March you will bring to a close your tenure of office as Rector of the Catholic University of America, which during three terms of six years each you have so ably administered.

While I deeply regret your retirement from that conspicuous center of scientific study, it is both pleasing to me and just to you that with the expressions of esteem and gratitude which come to you from all who admire your qualities and your devotion in the conduct of the University, I should join the high appreciation of this Sacred Congregation.

I am well aware that from the very beginning of that home of learning whose establishment was so timely, you have consecrated your splendid gifts of mind and heart to the one purpose of thoroughly training in piety and knowledge students selected from all the dioceses of the United States.

Surely your labors have borne fruit in abundance and perfection. For the University has sent forth, in great number, both laymen and priests, whose lives are shining examples to the faithful and whose learning in its force and brilliance has served as a powerful defence of Catholic doctrine, in particular of those truths which have been most sharply attacked.

While, therefore, in my official capacity, I pay you the tribute that is your due and congratulate you most heartily on the results of your zeal and untiring effort, I also humbly and earnestly beseech the Sacred Heart of Jesus to foster and protect with His love the Catholic University of America and bestow upon you in full measure the gifts of His heavenly grace.

I pray, too, that the Immaculate Mother of God, in whose honor you are building a splendid shrine, may favorably receive my petition in your behalf. May she, the Seat of Wisdom, have ever in her loving care the Catholic University and shed upon the minds of its teachers and students the light that comes from Heaven. May she also, the Mother of Grace, have you in her keeping and in you bring to fulfillment that most gracious promise, "they that explain Me shall have life everlasting."

From the Secretariate of the Congregation of Seminaries and Universities, the seventh day of March, Feast of the Angelic Doctor, 1928.

Devotedly yours in the Lord,

CAJETAN CARDINAL BISLETI,
Prefect.

JACOBUS SINIBALDI,
Secretary.

BISHOP SHAHAN'S SERMON AT MSGR. GEORGE A. DOUGHERTY'S FUNERAL ON OCTOBER 22, 1929

Dear Brethren:

The grim figure of Death has again crossed the threshold of the University, and almost without warning has closed the earthly career of an officer who has served with sincere loyalty and pure affection for nearly three decades.

Monsignor Dougherty came to the University in 1903 as secretary to Bishop O'Connell, from Saint Augustine's parish in this city, where he had labored with great success during nine years for the welfare of our Catholic colored people. Their love and their reverence followed him, and to the end he was held by them in the highest esteem.

Came At Time of Great Trial

He came to the University in a time of grave financial trials, that involved a long and complex settlement. Amid these difficulties that threatened the existence of the University, he took an outstanding part, subordinate indeed, but of inestimable service. He was the right hand of Bishop O'Connell, and his prudent and sympathetic adviser during those days of peril and anxiety. In this way began that career of devotion, good-will, counsel, affectionate sympathy, and nameless miscellaneous service that was to end only at the foot of this altar.

As a result of their relations at this time, the distinguished counsel of the University, Mr. Charles Bonaparte, conceived a lasting esteem for the young priest who had been so helpful amid the many entanglements of the situation. And when later Mr. Michael Jenkins of Baltimore was asked to lend to the University the prestige of his name and its moral support, he agreed, on condition that Monsignor Dougherty should be named his Assistant Treasurer.

His Loyalty Unfaltering

Since those days our beloved friend never faltered in his loyalty to the University. I need not insist on the proofs of this, since they are matters of daily observation, and have become, as it were, a commonplace of our academic life.

For many years, previous to the creation of the National Catholic Welfare Conference, Monsignor Dougherty rendered notable service to the Holy See, in the persons of its representatives in this city. He was for a while the secretary of Archbishop Chapelle as Apostolic Delegate to Cuba. After the establishment of the Apostolic Delegation in this city he was at the disposition of every delegate for friendly and confidential services that only a faithful, reliable, and devoted American priest could render.

Were Cardinal Cerretti with us today he could bear witness to the services of Monsignor Dougherty, in those days truly indispensable, during the nine years that he was Auditor of the Delegation. I was myself witness of the daily service that, at incredible personal inconvenience, he rendered to Monsignor Aversa, Apostolic Delegate to Cuba, in the settlement of important questions that, after the Spanish War were pending before our Government.

He Loved Eternal Rome

He was always deeply and affectionately loyal to the Holy See, a mental temper that was certainly heightened by his ecclesiastical education in the American College at Rome, a privilege and an honor that he always esteemed highly. Not long ago he remarked to me that henceforth he would send a little Christmas gift every year to the Holy Father, saying that he thought it a very proper thing for every priest who could afford a small sacrifice, in recognition of the services of the Holy See to Catholic mankind.

Few of my hearers have failed to observe the varied social service that Monsignor Dougherty rendered to the Catholic University for nearly three decades, on countless occasions when good-will, kindliness, tact, consideration, perhaps also humility, charity, and self-sacrifice, were most useful.

Was Aid To Hierarchy

The annual, and later biennial, meetings of the trustees and later again the meeting of the American Hierarchy, the frequent visits of distinguished ecclesiastics, bishops and priests; the visits of foreign ecclesiastics of high quality

on important missions; the many public events of academic interest, and similar occasions, called for much attention.

Such service cannot be weighed or counted. It is one of the great "imponderabilia" of the University's life. Even gratitude is scarcely expected for it, so continuous is the flow of such devotion, a kind of servitude that not many would feel called on to suffer, day in and day out, and yet remain patient, gentle and cheerful, neither looking for nor expecting a reward other than a sense of duty performed. In keeping with all this were the many journeys made as representative of the University, as a rule long journeys, and trying enough to one whose health was never very robust.

True Priest, Man of Charity

Monsignor Dougherty was, after all, a Catholic priest, and it is in that light naturally that his long life comes before us. To me he seemed always a priest of great faith, sincere, simple, and humble. In this faith he looked on his superiors for the time being as representatives of God and Holy Church, and never bargained or questioned in matters of service, whether pleasant or otherwise. As a priest also he was humble, and I never heard from him any utterance that betrayed pride or arrogance. Nor did I ever hear him speak a harsh or uncharitable word of the many important persons with whom his duties often brought him into contact.

It is scarcely necessary to mention his happy, mild, and cheerful disposition. He seemed to radiate mirth and good-humor, and was usually the heart of any social gathering of friends or visitors. His merry spirit seemed always a kind of warmth and light that easily dispelled gloom and sadness. When such a habit of the heart is life-long and unbroken, there is usually a spiritual background to it. I always thought that it was made up of charity, humility, and self-sacrifice.

Was His Faithful Friend

For nigh twenty years Monsignor Dougherty was my official assistant in the administration of the University. I cannot at this moment do more than confess my deep indebtedness to him for his faithful support and prudent advice, and for his never-failing encouragement, optimism, and sympathy through those many years. They went far at all times to sustain such efforts as I could command for the welfare and progress of the great cause of the University.

Vice-Rector and dear friend were soon commingled in one relationship that survived all trials and all changes, and remained to the end sincere and intimate. Such friendships are seldom met with outside the Catholic clergy, shot through as they often are with delicate spiritual threads that arise and are lost in the holy calling of the priesthood.

So far, dear brethren, we have uttered words, and words only. They serve, it is true, to soothe in a feeble way the sorrow we feel at the sudden loss of a most dear friend, whose intimate relationship with us seemed like a thing of nature, so long had it lasted, so dear had it become, and so helpful in ways that it is not easy at once to disentangle. It is time, however, to let him speak for himself, and to hear from him the last message that he will deliver to us on earth.

He Asks Our Prayers

Could he speak from this open coffin, he would ask us for only one boon, our prayers. In the eyes of the world, of the natural man, his was an innocent and blameless life. He stood upright and fair in his place, and fulfilled every reasonable duty of a man and a citizen. He earned and held the respect and esteem of all who knew him, and his life lies before this city without a blemish.

But for the Christian there is another criterion, another and a spiritual reckoning. He is bound by his baptismal title and his promises to a life of moral perfection, "Be ye perfect, even as My Father in Heaven is perfect." In proportion to the simplicity and sincerity of his Christian Faith he recognizes this ever-present duty, and strives to meet its demands, strives against this "body of death," the weakness of nature, the onslaughts of temptation, the manifold sweet attractions of the present day and hour, the depression of habit and custom.

Do Not Forget Him Ever

This is true of all good Christians, but it is particularly true of the priest. He knows too

well to what heights of moral perfection he is called by his thrice-holy office, public and permanent, and weighted with all manner of sanctions. It is true that in the annals of Christian perfection, among the martyrs of Christ and His saints, among His confessors and His every-day cloud of witnesses, from the Apostles to the latest Catholic martyrs of the Orient, it is our priests whose names shine foremost on these lists of glory.

But the holiest of them would not ask in the hour of departure and judgment, for any greater boon than our beloved brother now asks, our prayers; prayers for the final pity of Our Heavenly Father, for the intercession of Mary Immaculate and the whole court of Heaven, that in view of his sincere faith and good-will, of his many years of service to Holy Church, of his charitable and humble heart, above all in view of the inexhaustible love and pity of Jesus Christ Crucified, his shortcomings and defects may be quite forgiven, and the gates of eternal bliss be soon opened to him.

THE SPIRIT OF BISHOP SHAHAN*

By Speer Strahan

With the turn in fortune's wheel that in the wake of the eighteen forties blew millions of people from Ireland to the far corners of the earth, there was an odd drift of some thousands of Irish farmers, lifted from their green fields in the kingdom of Kerry to be set down amid the deeper green of the Thames valley in eastern Connecticut. It is far from the picture of the Irish immigrant such as one culls from the diaries of Thoreau to recall such farming communities as gathered toward the middle of the last century about Norwich—"The Rose of New England"—and Baltic, and Willimantic, where due to the constant undertones of classical erudition in the old land, it was not altogether extraordinary against this Yankee background to hear a phrase from Virgil as the plowshare was turned at the end of the furrow, or to catch the Horatian epithet descending with the hammer over the Irish mechanic's bench in the factory. One is reminded of Charles Eliot Norton's description of an immigrant in Cambridge of the same period, "Sweetman, the one Irish daylaborer, faithful and intelligent, trained as a boy in the hedge schools of his native Ireland, and ready to lean upon his spade, and put the troublesome boy from the Cambridge Latin School to a test on the Odes of Horace."

But not merely was there a tradition of humanism among these classically trained farmers and millhands that made the Ovidian cypresses or plum trees from the Odyssey gleam naturally amid the rhythm of Connecticut apple orchards. They were sons of the Gael, and hence in touch through Irish history with a whole universe of unchartered suffering, unremembered now save for the marks it had laid upon the soul. In their gatherings in the midsummer dusk, as well, they were linked by song and story with a tangle of Irish legend transmitted by an oral tradition more venerable than any written history. To complete the abstract one has but to remember the lion-hearted priests who ruled these flocks with a fond severity, and scattered the valley with fine spires. Among the younger Irishmen of these fifties was Maurice Shahan (his brother was the intrepid Father Peter Shahan of Norwich, still a legend in the diocese), who studied his humanities at St. Charles' with Cardinal Gibbons, who married, and was by another of the capricious breezes occasioned by the turning wheel, blown with his young wife over the Berkshires into New Hampshire, where at Manchester, on September 11, 1857, the subject of this sketch, Thomas Joseph Shahan, was born.

Other changes due to the turning wheel: it was in Millbury, Massachusetts, and in the green country near Baltic, Connecticut, that the child spent his boyhood. A cruel misfortune that early made of his mother a hopeless invalid even this early prepared the boy to become a man of exquisite tenderness, inversely multiplying in him the abundant sympathies he could never receive from his own stricken mother. Yet a world of similar tenderness came to him in the person of his father's mother, and the memory of her dark eyes and such childhood liturgies as the great cross waved with precision and faith over his bed to protect him from night fears, and the four smaller crosses at the bed's four posts, signed and mingled with Gaelic prayers, lingered in the ears of the man seventy years afterward.

But this was no childhood against a curtain of dream; it was life in a household built four-square on intelligence and industry, in which the father returned from work to spend the evening putting the boy through his paces in the Latin and Greek declensions, and hearing the matter to be "construed" for the day. He was a severe teacher, we are told. Severity is sometimes the way of love, and he laid in his son the foundation of a life of scholarly self-discipline and integrity.

It was a matter of course among these Irish communities that the brightest boys should become priests; only the dull were relegated to the ranks of doctors and lawyers. Hence it was not surprising that when the boy was fourteen, his father should accompany him as far north as Wooster, whence he should make the overnight journey alone to Canada to enter Montreal College as an ecclesiastical student.

*This article has appeared in part in *The Commonweal*, June 1, 1932.

The recollection of that first day in Montreal remained bright in the mind of the man; he spoke of it not long before his death, recalling the frosty clearness in which bridgehead and distant spires were silvered that September morning as the train drew past shifting fore t and meadow onto the island of Montreal itself; that, and the forbidding regularity of the eighteenth century buildings that stood out from, only to seem at last, a part of Mount Royal itself. For those who knew Bishop Shahan's manhood devotion to religion, it was amusing to hear him recall how after one long look at the *college*, the boy resolved to spend his last glorious day of liberty seeing the city from the horsecars. And what a day it was, filled with vistas of mountain and river and Notre Dame de Montreal, till the early evening found him in a gaunt dark corridor, waiting to "report" to the Sulpician father who looked gravely over his spectacles, already, it seemed, in an accusing manner.

It was once in an ecclesiastical lifetime. The father must write down the boy's name in a great book; he must note his age, his diocese, the names and address of his parents. Next, he announced, he would relieve him of his money—for safekeeping. And lastly, with a shrewd glance over the counterlike table, he remarked dryly he would receive any eatables the young *etudiant* might have secreted in his pockets. The truth might not be hidden. To make a Roman holiday and beguile the happy hours on the horse-car, the *etudiant* had bought two great pocketfuls of *fameuses*, apples like our winesaps, brilliant in color and of a delectable white flesh, and some of them still, alas, remained uneaten. They were handed up sadly; they made a neat row on the priest's desk. The boy looked at them before he turned to go away. As he later said, "There they were, and there was I, for the first time stripped of all things." But the story is not quite done; there was tenderness behind that Sulpician severity which builds superlative men. For all winter long when after mass in the dusk of the winter morning that boy went to his desk, he lifted the lid to find that a priestly hand had placed there for him during the night, an apple —in fact, sometimes a delicious *fameuse*. So the rule was kept, and as he said, he learned thus early that sacrifice has its compensations.

Six years in the *college* left the growing mind disciplined in an enviable knowledge of the ancient classics that must have satisfied even his father, and in such a familiarity with French that for the rest of his life he spoke and wrote it (I am told) as gracefully as he did English. Further, in the grip of the Canadian winters he had developed an extraordinarily strong constitution, so rugged in fact that ever afterward he seemed to feel neither heat nor cold. The life of the mind had of course broadened and deepened. The full *eclosion* of powers, the intellectual awakening, came during a year spent on the philosophy side of the *Grand Seminaire*, at the hands of one of the most remarkable priests of his time, Charles Lecoq.

In Europe at that time the Neo-Scholastic Revival was just beginning; as Shahan himself wrote, at the time of Lecoq's death, it was through him that the Neo-Thomism of Leo XIII received its *droit de cite* in North America. His own picture of the great Sulpician lecturing 'with only the great Bar-le-Duc edition of St. Thomas spread out before him on the table,' is one that a host of priests in New England, and the Middle West, and Canada will remember. Ample illustration and reference there were, and usually from St. Thomas himself, adduced with "a fine critical discernment of their right place in the development of the Thomistic mind, and their proper weight and value for the matter he was 'enucleating' some lovely fall morning while the apple orchards of the Seminary wafted in their delightful and distracting odors." (The fragrance of the apples he seems, indeed, to have found unforgettable.) With Lecoq the world of ideas, and with it the imagination and the intellect of the young student took fire, and when he passed to Rome and the speculative theology of Satolli, he possessed not merely a fine intelligence and a ripened judgment, but a familiarity with scholastic problems which enabled him to pursue the most difficult courses with distinction, and even on occasion during the absence of the professor to conduct the class himself.

Ave Roma Immortalis! Like how many countless others did he come for the first time no mere student of Roman antiquities, nor even as a pilgrim, but rather as a returning native to whom it may well have seemed

accident he had ever been or lived anywhere else. One may well believe the lights and shadows were still as mediaeval as another New England student had found them a score of years before, when "the shadows breathed and glowed, full of soft forms, felt by lost senses." But the senses, lost or atrophied in the Concord Yankee, were infinitely keen in this Connecticut youth. What did it matter, whether or not the pictures were uncleaned, the churches unrestored, or that the thirteenth Leo was prisoned in place of the ninth Pius? Christian Rome was rising daily from the debris of the centuries. De Rossi's Bulletins of Christian Archeology were already paving the way for a thorough study of the Rome of the early centuries; Joseph Wilpert was begining to write his studies of Christian art in the catacombs; only yesterday Cardinal Hergenrother had been appointed papal archivist, and before three years were past His Holiness should publish the letter which would finally and irrevocably throw wide the innermost Vatican archives to scholars, giving a crest to all scholarship, irrespective of periods or faiths in his magnificent sentence, "The living Truth has no need of the subterfuges of men." The very air must have seemed charged with promise and achievement.

Yet even though Romes pass, Rome herself remains unchangeable. The dust of the Caesars lay on every windowsill. Benedict and Gregory were only yesterday, and might as easily be again tomorrow; the sixteenth century ceilings of such basilicas as St. Mary's Major's yet flamed with the sullen magnificence of Spanish gold. To some, even among the best, Roman grandeur preaches only the uselessness of effort; it seems enough to muse by an open window in the saffron of a spring evening, or to watch the swifts cutting the blue over Santa Croce in Gerusalemme, like St. Helena in the canvas of Veronese. It seems to demand tribute only of silence and tears. But not of this student: Rome stirred him to the very core of personality toward the things of strength, to incessant labor and achievement.

To receive properly the Italian spirit, of course every man ought to have not one but three souls, and on each of them Rome might yet place an indelible character, as of some eighth sacrament. With that human sympathy which only can prepare well the ground for knowledge, and that thoroughness which was already a fixed habit, he came early to love Italy and to know her better, possibly, than most Italians. He was deeply Roman, not to the exclusion, but one might well say, to the deepening of other loyalties. Henceforth the dust on Roman palm branches, the wild grey valleys and hillsides of the Abruzzi, the damson-eyed country folk about Sulmona, Orvieto and Montepulciano lying white and gold on their mountain sides, or new olive leaves printing the skies of Fiesole seemed as native to him as the earlier Connecticut.

As time goes on there will be many stories told of his travels. One of these summers, when the allowances from their respective bishops were long delayed, I know he spent with a fellow student, lodged in a tiny chamber in the Via delle Belle Arti in Florence, eating in a nearby *trattoria* so poor that it was only patronized by carters and *contadini* on market days, but which had the advantage (seen through the perspective of the years) of a pavement of beaten Tuscan earth, and the inestimable fragrance that came from hams and cheeses, basil and licorice and other sweet herbs pleasantly drying among the rafters. Nor was poverty distanced as the summer passed, for it was necessary a number of times to "stand off" the owner of the *trattoria*, as well as the woman who rented them their rooms. "What would have happened had the poor woman cast us off, no one knows," he was accustomed to say. "Perhaps the Catholic University would have have had another rector!"

Others will call to mind the list of academic distinctions gathered during his student days; it is enough to say here that his studies were concluded in so superlative a fashion that even though academic remembrance be brief, when five years later the time came to found a national Catholic university, there was no doubt as to who should be among the first American priests chosen for the work. We may recall, however, only the great day for every Roman seminarian when he kneels with the white-robed lines of ordinands in the basilica of St. John Lateran of a Pentecost Saturday morning, the anointing of the hands that shall handle the Body of Christ, the stole crossed flamelike on the breast, the chasuble unfolded and let down, and the

bishop's kiss to end the age-old rite of ordination. Then with the oils fresh upon him, the triple gift of masses at the various basilicas and the 'O felix Roma' in the mouth of the departing Melchizadek to whom Rome is henceforth a second patria.

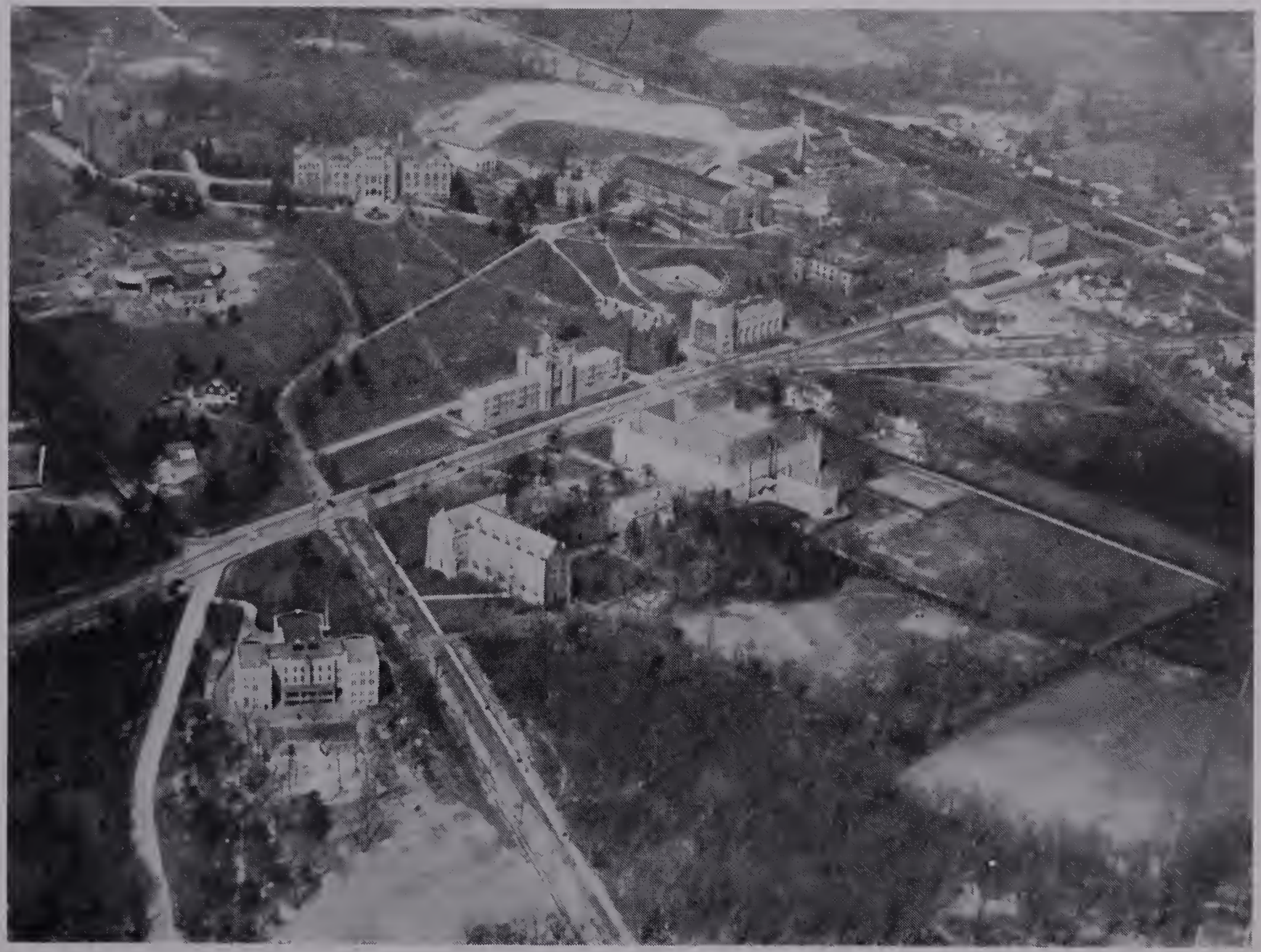
To discuss properly the life and attainments of Bishop Shahan demands knowledge at once broader and more precise than this writer commands. It is manifestly impossible to summarize in a sentence his varied career of almost a rounded half century in the priesthood. His first five years in the priesthood were spent in his own diocese of Hartford. Next, three years of study and travel in Europe. Then over forty years at the Catholic University, as professor of Ecclesiastical History and the History of Roman Law, rector, and finally rector-emeritus. He began his teaching career in 1891; he was chosen rector of the university in 1909; in 1914 he was consecrated bishop. Other hands must record how the later years showered on him such distinctions as the doctorate of theology from Louvain, and the red rosette of the Legion of Honor. At last, in the spring of 1928, after three terms as rector, he retired to a house near Dumbarton Academy, Washington, where he spent the remaining years of his life. We may note here some description of the intellectual and spiritual characteristics of the man that were felt by all who knew him well, and that may in themselves serve loosely to sketch the boundaries of his generous and noble spirit.

It was characteristic of Thomas Shahan that he at no time became so naturalized in austere airs that he lost the common touch, or forgot the simple people, the *plebs tua sancta* of the canon of the mass. In his long years as rector of the University he was ever concerned how the institution could serve priests and people, and so justify its existence; in sermons and lectures he spoke of the close ties that bind bishops, as well as priests and people together, not merely ties of sacred service, but of human interest that common hopes and problems give birth to. That put him equally at his ease whether he was holding a mediaeval academy spellbound with his knowledge and charm, as at Ann Arbor in 1925, or, as when he was discovered by a priest sent to call him to breakfast, on one of his last confirmation tours in southern Maryland, chatting in the church yard with a little circle of negro children he had just confirmed.

This human sympathy received an amusing baptism of fire early in his ministry. As a young priest at St. John's, New Haven, he had been deputed to "lift the census", as the phrase had it. Stopping one morning at a house in lower Oak Street, (now a wilderness of slum) he was called upon to stand by a tub of steaming suds, and receive a fiery barrage from an anti-clerical washerwoman, full of faith and bitterness, who enlarged at length on the scandal done by priests who lolled late in bed to sing the high mass, while poor women toiled to keep the Church of God afloat. The story was not soon forgotten in the parish, how the young man listened at first speechless, and then with amused compassion to the stream of invective, interrupted by furious salutes on the washboard, till at length the good soul's wrath was spent, and she was able quietly to give him the information he wanted, after which they chatted amicably enough for a space, till when he took his leave they were almost, if not quite, friendly.

The parish experience was of short duration; he was soon recalled to Hartford to act for four years as chancellor of the diocese. Then one winter morning at breakfast he opened the Hartford Courant and read of the founding of a national Catholic University at Washington, and that Dr. Keane had been appointed its first rector. As he himself said many years later, "When I read that notice, I closed the paper, and said in the slang of the day, 'Me for that University!' " It was not many weeks before Dr. Keane appeared in Hartford to ask the release of young Doctor Shahan for the ambitious project. It was, we are told, given sadly, and he sailed almost at once for Europe for three years travel and study.

First came a year in Rome where courses in Roman and canonical jurisprudence laid a solid foundation for historical studies. Next a year and a half under Adolph Harnack at the University of Berlin. And lastly, a year at the Sorbonne and the Catholic Institute in Paris, with the Abbe Duchesne. It seems like a leaf from his own Middle Ages to learn how the young priest returned from Harnack's first lecture to the secret of his own room so deeply moved that he burst into tears at the thought



C. U. A. CAMPUS WITH SHRINE CONSTRUCTION IN UPPER LEFT CORNER

of such unattainable heights of learning. Yet true to his interest in people, he went every Sunday by tram to a distant workmen's quarter to say mass for some nuns so poor they could not afford a chaplain. In Paris, he was, with Batiffol and Boudinhon, one of a small group admitted to closest intimacy with the master. One may only conjecture how often in serene mirage the ages of Athanasius and Jerome floated untroubled above the street cries of the rue de Vaugirard, and against the waving foliage of the Luxembourg Gardens. He was fascinated, as was the whole world, by Duchesne, but it is significant as regards Shahan's character, that much as he admired the critical genius of Duchesne, there was in him no trace of the mordant brilliance for which the master was famous. He understood aright that not the critical flame that consumed, but the gentle warmth that encouraged, was needed among the seedling scholars he should train.

Then all too soon the time was up, back to America he returned, and passing to Washington, in the calm moonlight of a September evening, he came by trolley from the railroad station up through Eckington to the present gates of the University. As he said many times, he let himself in by a turnstile to a pasture which is now part of the campus, and made his way alone to Caldwell Hall, the only building then constructed, past where today stands the crypt of the National Shrine of the Immaculate Conception. When he had passed, the career was already begun which should lead him through forty odd years of ardors and endurances to the tomb where he rests today at Our Lady's feet.

We might say there were two predominant traits in the man: his passion for books and his devotion to young students. As time goes on something definitive will doubtless be written of the years of teaching and continued study and writing that led to so prodigious a learning that to younger scholars at least it may well have seemed universal. There are many who yet speak of his power as a lecturer, the inexhaustible erudition he seemed able to bring to any single point under discussion, how he carried his students with him in a grand sweep that left centuries and dynasties trailing behind as best they might. Yet unusual as these lectures may well have been, those who knew him only in his later years through his public utterances (which were objective and impersonal) or through his books, can hardly hope to have realized the distinction and beauty of the mind which he revealed in conversation.

New fioretti might be written about his love of books. And it is important to remember how in those early years it is hardly too much to say that the growth of the University was to be measured, not by magnificent buildings and generous benefactions, but sometimes almost by the acquisition of single volumes. At times to get even these was a triumph.

For example, visiting the late Mr. Elisha Riggs one day at Green Hill, near the University, the Bishop's keen eye noted on a table of the library a handsome de luxe edition, fresh from the press, of the twelve volumes of the Paleographie Musicale of the monks of Solesmes. Putting his arms about it, he observed shamelessly, "Mr. Riggs, just what we need for our library!" But Mr. Riggs was not so easily moved. "But, Bishop," he objected, "what nonsense! I would give them to you, and gladly, but if I did there isn't a soul at the University who would use them." "You are wrong there," countered the Bishop, who was by now determined to have the books. "Mr. Riggs, the man who will use these books was just born a moment ago!" and he would tell how his friend agreed with a smile, and he got the books for the library. As regards his own personal books, he literally sloughed off library after library as time went on, though he never forgot them. He himself told me how, as a young man, he would go through a stack of European book-catalogues, and make out endless lists to order. "And then, Father, I would seal the letter, and close my eyes as I dropped it in the mailbox. For sometimes I never knew where the money would come from to pay for them. But the booksellers were merciful, and they always got paid for somehow."

So it went from single books to rare collections of international reputation. Under his rectorship the University library grew from 34,000 to the present imposing total of 305,000. It was through his personal influence that collections were acquired such as the Connolly Library of early Americana and Hibernica, the Lima Library (one of the finest collections of Ibero-American literature anywhere), and the persona

SCAFFOLDING ABOUT CRYPT 1931

library of Pope Clement XI, rich in the learning of the Jansenistic controversies, that for two centuries had lain untouched in the castle of the Albani family near Pesaro, among the rare items of which are more than three hundred titles which, so far as are known, are in no other library in the world, and a thousand in no other library in this country. Lastly, it was through his influence that the John K. Mullen Memorial Library Building stands on the University campus, a lovely storehouse as fit for learning and religion as Or San Michele for grain and religion in Florence.

In the Bishop's physical contact with books there was the beautiful impatience of a man who is deeply stirred. One remembers in his house at Dumbarton the last years, the joy with which some new purchase would be opened, the strong hands, whitened a little with the years, with the episcopal amethyst, moving delightedly over the pages of some richly illuminated folio such as the Viat Nuova, the fingers sensitive and expressive as an artist's fingers might be, lingering over the details of a cloisonne vase, or following the lines of a Nicholas Froment or a Francois Clouet.

When one thinks of the books he collected, it seems an anti-climax to remark on his reading. In 1925 when a dangerous infection attacked him in Rome, he hurried back to America on a fast boat and to Providence Hospital, Washton, for a stay of some weeks till he was out of danger. Later at the dinner table someone asked him about Muratore's Letters. "Father, I've read them," he admitted. "It was a tedious job, Father, and you may be sure I never would have finished them if it hadn't been for that infection." The Letters of Muratore, it may be said, are in 40 great folio volumes, and total some 14,000. Not many Italians themselves have read them, I am assured. And with all this, there went a wealth of other reading, a vast amount of correspondence, and the visits of many friends, for he loved seeing his friends often.

Together with his executive work at the University, with, as Archbishop McNicholas has said, "long and tedious journeys, interviews, endless correspondence, conventions, conferences, lectures, rebuffs" went a ceaseless bookish activity. Not merely did he write countless articles, and scholarly studies, and translate others (for example Bardenhewer's Patrology was translated four or five pages at a time going back and forth to New York on journeys occasioned by the Encyclopedia), but there happily grew up out of his work a whole series of activities that have profoundly affected the face of the Church in America.

He founded and for years edited the Catholic University Bulletin, only discontinuing with a large subscription list when official duties made it impossible to carry on the work. He was among the founders, and for many years president of the Catholic Educational Association; he assisted at the foundations of the National Catholic School of Social Service and the Sisters' College; he was an associate editor of the Catholic Encyclopedia (the most ambitious scholarly work attempted by American Catholics), writing for it scores of articles. He was the Catholic scholar par excellence to whom the founders of the Mediaeval Academy turned for advice and encouragement. Out of his patriotic impulse at the time of the war in turning over to the government the resources of the University, grew the yearly Bishops' Meetings, and the National Catholic Welfare Conference.

But not merely were his projects limited to one generation. His faith in the future led him to the project of a national shrine to honor the Mother of Christ, and he visioned a great church, as an eternal monument to religion, where, amid the silent pauses of scholarship, the very stones should cry out as at Chartres or Cologne. To quote Archbishop McNicholas again, it was his faith that "the blessing of God on the University was to be won by raising aloft the Cross of Christ on a glorious temple of religion, so that the magnificence of its very material structure, in comparison with other buildings, would be a symbol proclaiming to our country, and especially to the universities throughout the length and breadth of the land, the supreme importance of religion in every branch of human knowledge." Were these desires too vast? Shall the only criticism of him be that his great soul was too great for our age? He was a man of swift and excellent judgment, and with an infinite faith in the future.

This devotion to the truth and to the future led him to his reverence for the young. With

PART OF SCAFFOLDING REMOVED IN 1931

him there was no "crabbed age and youth," for everything was youth's. So he not merely gave youth a hearing, he met it on grounds of absolute equality. He saw always with young eyes; in this he had the agelessness of the saint and the sage. For he knew well that it is into the hands of the young that our banners must fall; that all our achievement is worthless unless we can hand it on to able successors. So he never forgot the name that went with a young face, or the ambitions that went with both, nor ever hesitated to throw all resources possible in the way of a young scholar who wished to advance.

It were too intimate a thing to do more than hint here at the great numbers of priests and young students who through the years sought and found encouragement and inspiration in his help; or even of prelates who, one is told, declared they owed to him, if not their priestly vocation, then certainly a deeper sense of the significance and power of their calling. It is often remarked idly that any man has only two or at best three intimate friends, yet by Bishop Shahan's bier, among the throng of some thousands, there were hundreds whose lives he had touched, and these were only a tithe of another multitude scattered through the nation who were bound to him in some intimate and unforgettable fashion that both they and he would gladly acknowledge.

Valor, it is said, is the fountain of pity. It was his way to stimulate, to praise, to encourage. So his way became the way of tenderness, not the tenderness of weakness, but of an awful strength, of a gentleness that informed his dealings with everyone, from the oldest professor to the youngest priest in the throes of triumph or disappointment. It was all one with the evenings he would delegate Msgr. Dougherty, the vice-rector, to take his place at some gathering of the undergraduates. The scenes were memorable. The roar of confusion in which the vice-rector rose to speak, the subsidence of conversation, and then Msgr. Dougherty beginning in his oddly high-pitched and genial tone, "Boys, the Bishop couldn't come to talk to you tonight, but he asked me to come instead, and to say that he loves you, that he loves everyone of you!" and the manner of the saying left no doubt of the fact. Great applause with shouts and laughter would follow. Then more applause and more laughter. And when silence was restored he would repeat, "It's true! He loves every one of you. And so do we all!" And it was literally true. Bishop Shahan knew that the only true teacher is the man who loves his students, not merely with a wise parent's love, but fondly.

He was the same with the priests. One summer before departing on his vacation, Msgr. Dougherty felt impelled to warn him that funds were so painfully lacking, that even the most necessary expenses must be watched during the summer. In view of this, he was, above all, not to authorize certain expenditures advocated by a certain professor who was also a devoted priest. He cautioned the Bishop because he knew the persuasiveness of the priest in question. Thus forewarned, the Bishop was able to avoid the priest for a number of days, it seems, by the not unknown expedient of suddenly retracing his steps in corridors, and hurriedly going down side stairways, till at length he was fairly caught, and there was nothing to do but have it out in a long and serious conference in his own rooms. But the divan on which he seated the zealous priest at his side proved the Bishop's own undoing. Two or three times he tried calmly to stop the oncoming tempest of argument by a lifted hand or a protesting word, but the stream still flowed on with a "No, wait a moment, Bishop, you don't understand!" "Just another word till I explain this to you!" till the Bishop himself, seeing far beyond the arguments the good will and utter devotion of the man (for he believed an investment in good will to be the best investment any institution can make) turned at last with a gravity that could not have been greater, and stopped the storm with an abrupt gesture. "Now, Father, just a moment. Let *me* say something. I know I ought not to say it, and I may be criticized severely for it, but what I am going to say is this: go ahead with the work as you wish, and I'll take the responsibility."

So he ruled with a wise paternalism. He had been appointed by the Holy Father as the head of a pontifical university, and he thought it his duty to be a shadow of the Holy Father in all his dealings with student body and faculty—patient, generous, approachable to all, completely forgetful of self. So the University was

not merely his work; it was his home. And he looked at home, whether pontificating at some University function with the liquid strains of Church chant mingling with the offered incense, or in showing a student of a late spring evening the year's dissertations on his study table—"my basket of chicks, Father!"; in cautioning boys not to go bareheaded in stormy weather (this with a touch of pathos, since his own almost complete loss of hearing may have been due to some youthful rashness of the sort), or in walking about the grounds of a late May afternoon and building the University again building by building, till one ended as one always ended, at the Shrine.

Of course he could not have succeeded so well had not exceptional men worked with him from the first. And he encouraged them, not because it was any formal policy to cultivate good will, but because it was his nature to be generous. Many will want to remember him at table with his priests, the graciousness with which he led the conversation or listened through historic evenings when scholarship was domiciled with mirth. The tolerance all must exercise who live together intimately was forgotten in his singular charm. One recalls the welcoming smile at the sight of a new face, how distinguished visitors were soon put at their ease, the humor and the love that made of these little things great acts. He believed in the sacrament of the common table; many an evening one saw him there with a throbbing headache, when he could do no more than take a cup of tea, and spend twenty minutes or a half hour chatting with his priests. It was with him a *pietas erga domesticos fidei*, an act not merely of religious faith, but of piety in the priesthood, which he reverenced as a child, and of faith in the sacredness and worth of Catholic higher education and in his own vocation.

He was noble. Nothing better describes him than that one word which was on his own lips so frequently. Everything he admired was noble—the plans for the crypt drawn by Mr. Charles D. Maginnis, the poetry of John Donne, the vocation of the Little Sisters of the Poor, the generosity of Mr. Theodore Basselin, the abnegation of Monsignore Ratti (now Pope Pius XI) in the self imposed poverty of his tiny bed chamber at the Ambrosiana at Milan. He himself was noble. He resolutely shut his ears against scandal, and if it were necessary to listen to tale-bearing, he forgot it promptly, saying later, "I know, Father, the unfortunate things one does are always repeated, but the good is never told!" He refused absolutely to allow the young to be crushed. He never forgot a kindness; the only things he seemed able to crowd from his prodigious memory were slights or coldness shown himself.

This was strikingly exemplified many years ago when critics from a distance made charges which could have wrecked the work of a lifetime. One knows the priest who was with him when word was brought of these calumnies. He had been conversing pleasantly on some subject or other, for again, he loved visiting. The message was delivered. He paused a moment, and turned his head away. Then he looked back, and with a ghost of a little smile about his lips, said, "Father, charity is the very essence of religion. Whatever else they say, let us not have them say we have wounded that!" He then went on simply and naturally, as only he could, with the interrupted conversation, for he loved visiting and no man who visited as much ever accomplished more.

It was his way to be tender, to wait and trust. Towards this, one thinks, all his historical studies had converged—to a sense of Divine Providence that gave him a boundless confidence in the future. When difficulties multiplied, and the horizon looked dark, now many times did he say, "Remember, Father, how very young the University is!" So he consoled himself with the future as simply and as absolutely as a child with the truths of the catechism.

The end was simple and what one might call Shahan-like. Retiring after a long evening spent in reading and writing, he arose in the night to call a fellow-priest to tell him he was dying, and ask for the holy oils. He was brought to his bed, and lay there. When the priest returned a moment later, there was but time for the single anointing; the Bishop was breathing his last. And as the holy oil traced the cross on his forehead, the eyes opened wide and a smile spoke his gratitude. A few moments later he was dead.

As he lay in death, more than one felt impelled to think that the purple of the last vestments symbolized no mere mourning but that violet

which in the light of eternity becomes the candid vesture of the saints. He rested there, not merely as a scholar and patrician of the spirit after the heats of the day, and the deliberations of the senate house, but as a great Christian bishop, a man whom Augustine and Bede and Anselm would have recognized, and welcomed as a kindred spirit. Many loyalties were loosely linked in him, the tears of Ireland, the Italian flame, the strength of France and the power of Germany. His body and intellect together had the strength of his New England. His soul was of Rome. Even in his lifetime his learning and the prophetic beauty of his vision made him almost a legend, and today his monument is the University as it exists, and the Shrine as it will be when finished. As his successor in the rectorship, Msgr. James H. Ryan, fittingly says, "His leadership, his scholarly ideals, his noble and unselfish life shall remain among our precious possessions."

In the crypt of the Shrine of the Immaculate Conception on which the loving care of his later years was centered—already it is the most beautiful Christian crypt in the world—he lies, awaiting that blessed hope toward which all Christian eyes are turned. There, close to the blessed murmur of the mass, and mingling again, as it were, with the thousands of pilgrims who will unceasingly come to beg the Virgin Mother for favors 'many of which may well be inconsistent and contradictory' he will certainly not be unmindful of the great cause to which he gave his heart's blood and his very life. The University (and the Church in America) may count themselves fortunate indeed if his spirit is poured out upon us.

SPEER STRAHAN

FIRST CONFESSIONS (OCTOBER 31, 1923) IN THE McVEY NORTH CENTER ENTRANCE TO CRYPT

MOST REV. JOHN T. McNICHOLAS, O. P.

SERMON
of
Most Reverend Archbishop of Cincinnati
JOHN T. McNICHOLAS, O.P.
at funeral of
BISHOP SHAHAN
In the Crypt of the
National Shrine of the
Immaculate Conception
WASHINGTON, D. C.
ON MONDAY, MARCH 14, 1932
IN MEMORY OF
Most Rev. Thomas T. J. Shahan, D.D.
Born September 11, 1857
Ordained Priest
June 3, 1882
Consecrated Bishop of Germanicopolis
November 15, 1914
Died March 9, 1932

DE PROFUNDIS

Out of the depths have I cried unto Thee O Lord, Lord, hear my voice.

Let Thine ears be attentive to the voice of my supplication

If Thou, O Lord, wilt mark iniquities, Lord, who shall stand it?

For with Thee there is mercy, and by reason of Thy law have I waited for Thee, O Lord

My soul hath relied on His word, my soul hath hoped in the Lord.

From the morning watch even until night, let Israel hope in the Lord.

Because with the Lord there is mercy, and with Him is plenteous redemption.

Eternal rest grant unto him, O Lord.

And let perpetual light shine upon him.

O God, who in the ranks of the Apostolic Priesthood hast caused Thy servant Thomas J. to stand before Thee in the high place of a Bishop, grant, we beseech Thee, that he may be associated with the company of such in everlasting fellowship. Through Our Lord, Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. Amen.

EULOGY

"And he will pour forth the words of his wisdom as showers, and in his prayer he will confess to the Lord. . . . Many shall praise his wisdom, and it shall never be forgotten." (Eccl. xxxix, 9 and 12.)

An unexpected summons brings us here this morning to pray for the departed soul of Bishop Shahan. Around this Altar of Sacrifice we have chanted his requiem.

In His Public Life

He who speaks a few inadequate words to you cannot hope to interpret fully the many-sided life of our beloved prelate. He was a prince of nature; a public-spirited citizen who yielded to none in genuine patriotism; a priest and Bishop wholly dedicated to the things of God. He was also a rare scholar, entitled to foremost rank among the learned ecclesiastics of our country, and a writer whose poetic fancy and graceful diction will give him a permanent place in our literature.

As the Rector of our Catholic University he saw visions and he dreamed dreams. As an executive he was eager to seize all opportunities, even those which would not have been con-

sidered by practical-minded men. All that he asked was that they offer legitimate means of advancing the cause to which his life was consecrated. With quiet courage he would then impose upon himself the arduous task of accomplishing what he was convinced should be done.

He was a client of our Blessed Mother, simple and tender as a child in his devotion to her, yet perhaps the most dauntless crusader of Mary the Church of America has ever known, attempting the seemingly impossible in planning a University church which at the same time would be a National Shrine of Christ's Immaculate Mother, binding by ties of love every Catholic home of our land to what he visioned as the noblest temple of this continent. He would have Mary bring the message of Catholic higher education to every family.

Personal Characteristics

There are other characterizations that admit us to greater intimacy with Bishop Shahan. His associates found in him a most happy blending of personal qualities. Nature and grace were prodigal of their gifts to him. Gentleness, approachableness, a keen and refined sense of humor, a native generosity ever ready to exceed the bounds of reason; a spirit of hospitality that imposed upon him an obligation at once joyful and sacred; impulses ever restrained and spiritualized; a charming personality that won all hearts, a vividness of imagination and a keenness of perception that amazed even the most resourceful of his colleagues; a delicate sensitiveness of soul that concealed from others the wounds from which he suffered, and which he even minimized to himself; a genius for friendship; a kindly and constructive criticism of the work of others; a priceless art of encouraging all who sought his counsel in rendering service to Catholic scholarship or to souls; a genuine humility that made him childlike, and yet did not blind him to the responsibility of making the best use of the exceptional gifts that were his—these are some of the qualities which made Bishop Shahan the rare character that he was—a character met with perhaps but once in a century.

While ever the active priest and executive, Bishop Shahan gave his first attention to the essential work of his life, that of saving his own soul. He was before all else a man of prayer. He lived in the presence of God. He had the soul of a mystic, seeking the perfection that comes from constant meditation on the things of the spirit. Self-imposed discipline, ever constant in its demands, he regarded as essential to priestly virtue and to the perfection of the episcopal state. The Providence that ruled his life deprived him practically for many years of his sense of hearing; but he was joyous in surrendering this gift to God. Unlike so many similarly afflicted, he was given neither to suspicion nor to self-pity. He never allowed a rebellious spirit to assert itself. He served the Lord and his fellow men with a cheerful heart, always agreeable, patient, considerate and sincere.

His Many Blessings

His was the blessing of a long life, exceeding by five years the Scriptural span of three-score and ten. His was the blessing of parents strong in the Faith for which their forefathers suffered and died. His was the grace of a call to the priesthood in the days of innocence, so that even in his tender years he breathed the very atmosphere of the sanctuary. His was the blessing of great gifts of mind. His was the special privilege of an earnest, serious and varied preparation for his priestly work.

Preparation

After spending ten years as a student at Montreal and in the Eternal City before his ordination, five years as Chancellor of his diocese, additional years in the universities of Europe in further preparation, he came, forty-one years ago, to this very spot where we are this morning assembled to dedicate himself wholly to the cause of Catholic higher education, to the service of his fellow priests and Bishops, and to whatever ministry of souls his professorial duties would permit. Never once did he look back. Never did a regretful word pass his lips, nor a thought of discontent gain admission to his mind. Always his thought was effort, and still greater effort, in the cause of Catholic education, as God gave him to see the plan of its advancement.

Athlete of Christ

About his life at the University may be written the history of the institution. He was here in the crucial days when its very existence was at stake. Those who today bear the responsibility of the University, under the guid-

ance of the Holy See, may ask themselves: What would have happened in those dark years, so full of foreboding, had it not been for the courage—which might have seemed reckless, but was in reality spiritual—and the challenge of this daring athlete of Christ, who foresaw only victory?

Bishop Shahan was filled with confidence in God. His hopes centered in our Blessed Mother. How often have I heard him say that his first impression, as he trudged over the muddy fields, now the campus, was that the blessing of God on the University was to be won by raising aloft the Cross of Christ on a glorious temple of religion, so that the magnificence of its very material structure, in comparison with other buildings, would be a symbol proclaiming to our country, and especially to the universities throughout the length and breadth of the land, the supreme importance of religion in every branch of human knowledge, and the basic fact that Theology is not only a true science but the mistress of all sciences, and that Philosophy is her handmaid. And this temple he would dedicate to Mary Immaculate!

Professor Eighteen Years

For eighteen years Bishop Shahan was a lecturer and professor at the University. What happy, blessed years of preparation for ripe scholarship! Many of us who are here this morning, going back in memory to those years, feel once more the fascination of his magnetic personality. He captivated his students by the seemingly inexhaustible riches of his mind and the beauty of his imagery. He was profoundly interested in historical studies and had a special predilection for the history of the land of his forefathers. His own intense devotion to the Church and his unswerving loyalty to her made him linger lovingly over the pages which recorded the sufferings, the heroic sacrifices and the glorious martyrdom of Erin. His complete self-forgetfulness and his noble generosity in placing all that he had at the disposition of his students compelled both their admiration and their love.

Rector of the University

Called to the administrative office of Rector at a time when confidence in the future of the University needed strengthening, he considered those phases of its development which seemed most urgent. His conclusion was that he must undertake a work for which, according to human standards, he was not fitted. He was interested in scholarship, in books; he dreamed as only one with the soul of a poet can dream; and yet there was in him something derived from the spirit and tradition of New England, the place of his birth, which gave him a grasp of actual conditions and an insight into the future. He realized that he must gird himself for a task for which his previous training had not prepared him.

Building Program

His plan called for the erection of many buildings, which he regarded as essential to the growth of the University. Although these formed to him the body, not the soul, of the University, they nevertheless constituted an urgent need. With the ardor of a true crusader he entered upon a work naturally uncongenial to one of his gentle spirit and scholarly tastes. Long and tedious journeys, interviews, endless correspondence, conventions, conferences, lectures, rebuffs—all these came under the head of duty. No personal sacrifice was too great for him that the University might flourish. Scholar that he was, the upbuilding of a great library was a work especially dear to his heart. I recall with what confidence he spoke, in the early years of his administration, of the Lord's help. He knew that the Lord must build, or he would build in vain.

During the twenty years that he was Rector most of the great buildings which now cover the University grounds were erected. His vision, his love of Mary Immaculate, his courage, his power to arouse enthusiasm in others and to secure their cooperation, have given us this magnificent Crypt, perhaps the most impressive in the whole world. His joy of soul when Pope Benedict XV announced His intention to place in this Shrine the great Mosaic of our immaculate Mother was only equaled by the happiness he felt when, years later, he received the munificent gift from our present Holy Father. This participation of two Pontiffs gave Bishop Shahan the assurance that eventually every Catholic of the land would wish to have part in completing the Shrine of Our Mother.

Religious Institutes

The grounds adjacent to the University are

now occupied by the seminaries and houses of study of most of the religious Institutes of our country. How cordial was the invitation extended to them by Bishop Shahan to enlarge the family circle of the University! He saw that these men would first become its beneficiaries; then he looked forward to the healthful competition inevitable at this seat of learning when the religious Orders and Congregations of America shall have taken their rightful place in the world of scholarship. He thought of this in terms of a holy rivalry which would give our clergy the spirit and habit of lifelong study and would cultivate, in those especially gifted, patience, thoroughness, perseverance and restraint, so essential to true scholarship. He saw these cultured priests going out from the University with higher ideals. He saw them in vision securing for the Church a wider hearing and becoming in very truth her champions.

Catholic Encyclopedia

For upwards of forty years Bishop Shahan was identified with every movement that advanced the cause of Catholic education in the United States. The Catholic Encyclopedia, of which he was one of the original editors, owes to him much of inspiration, and the greatest debt of gratitude for his habitually sane editorial judgment and for his hundreds of scholarly contributions. He was the author of several important works. For nearly twenty years he was president of the Catholic Educational Association.

Apostle of Encouragement

One cannot well interpret the life of Bishop Shahan without an appreciation of what we might call his passion for encouraging every good work. This was especially evident in the field of education. With his accustomed zeal and optimism he encouraged not only the founding of the first college for Catholic women, but also the establishment of many teachers' colleges. Because he had the deepest appreciation of the religious life of our Sisterhoods and of the indispensable part played by them in the fields of charity and education in our country, he was ever ready at the cost of great sacrifice to speak a word of encouragement to them. Conventions and groups promoting Catholic education in any way could always count on him as a patron. He not only gave them inspiration, but from the abundance of his resourceful mind often suggested a program of action. How frequently were words of encouragement spoken in his many thoughtful and erudite sermons, delivered on notable occasions. Those who established and developed the Catholic Charities Conference are bowed in sorrow today for the loss of their friend and Father.

Many Catholic scientific publications in this country are indebted to him for their initial impulse. Owing to his rare gifts of mind and heart and his scholarly attainments, it was his exceptional privilege to give them the greatest measure of encouragement and inspiration. In a spirit of sacrifice, he gladly entered the domain of worth-while popular literature, without asking whether the demands made upon him, considering his advancing years, were reasonable or not. A thousand times more than his life did he love the Church, and he truly evaluated the influence that she could exert through Catholic publications. Every scholarly effort which reflected credit upon the Church thrilled his very soul. I venture to hope that the surviving friends of Bishop Shahan who have known him from young manhood will portray him for us as the Apostle of Encouragement. Never have I known a more noble example of this art, which too few of us have cultivated. Bishop Shahan's conviction was that even spiritual men work better under encouragement than under any other stimulus.

Tribute of Archbishop Dowling

It is fitting that we recall the words said of Bishop Shahan by a brother Bishop and friend, recently departed, on the occasion of his retirement, when called upon by the other members of the hierarchy to express "their deep appreciation of the rare quality of his services to the Church at large during the all but forty years of his labors as professor, lecturer, and finally as Rector of the Catholic University. In the years to come, many Rectors will undoubtedly come and go, but it may very well be doubted if again one will be found who will possess the peculiar characteristics that he has so consistently exhibited, for he is not merely a ripe scholar, at home with books, and still, as in his fair youth, consumed with the passion for historical studies; but he is more, a man of vision with a poet's soul and an unwavering faith in the Church of God."

Retirement

It was Bishop Shahan's blessed privilege to retire from active service three years ago. We might say that he went bookless from the University, to which he had given his greatest treasure—his library. But in his retreat, almost it would seem by some magic touch, books found their way to him. How much he was at home again among them, and how happy in his new surroundings! He realized fully, as he told me some months ago, that God was giving him the grace of "making his soul." I have no doubt that during these years every day meant for him a serious preparation for death.

Nearly eighteen years have passed since he was called to the plenitude of the priesthood. We, his friends, were preparing to assemble in a short time for the joyous celebration of his Golden Jubilee in the priesthood. Our joy has been turned into sorrow as we assemble today to pay our last tribute of respect to our beloved prelate. Providence has decreed that there shall be no earthly observance of his solemn anniversary. We can keep it, nevertheless, most fittingly, for in our sorrow we can praise him, and our most precious gift to him can be Masses and prayers for the repose of his soul. How appropriate that his requiem should be sung in this Crypt, which as long as the University stands will ever be associated with the name of Bishop Shahan. Future generations will regard it as his memorial.

In bidding a last farewell to Bishop Shahan we hear a ringing challenge. It is the challenge of a long life nobly lived, with utter self-forgetfulness, for God and his fellow men. It is a challenge to our priesthood that in the midst of our excessively active life it is possible for a man to become a saintly scholar.

May the soul of Bishop Shahan, as well as all the souls of the faithful departed, through God's mercy rest in peace!

BISHOP SHAHAN'S TOMB IN CRYPT IN THE AVE MARIA CHAPEL

BISHOP SHAHAN

"Crusader of Mary" Laid to Rest in the National Shrine

Twenty Members of American Hierarchy, Twenty-seven Monsignori, Large Body of Priests and Hundreds of Laymen are Present at Prelate's Burial at Catholic University.

Apostolic Delegate Says Last Prayers at Tomb.

Archbishop Curley Pontificates at Requiem—Archibishop McNicholas Calls Deceased "The Apostle of Encouragement"—Twenty-five Hundred Ecclesiastics Chant Divine Office.

Bishop Thomas J. Shahan, Apostle of Encouragement, was buried on Monday morning in the Crypt of the National Shrine of the Immaculate Conception at the Catholic University of America.

There was accorded him at the solemn obsequies a tribute such as seldom has been paid in this country. The ceremonies, attendant upon his burial were the most impressive we have ever witnessed.

Symbol of Eternal Light

At the burial of Bishop Shahan, there were three archbishops, sixteen bishops, an abbot, twenty-seven monsignori, a large body of priests, members of religious sisterhoods and brotherhoods and a distinguished gathering of the laity.

The bishops and priests held lighted candles in their hands as the Most Rev. Pietro Fumosoni Biondi, Apostolic Delegate to the United States, representing Pope Pius XI, conducted the services at the tomb.

Many Religious Societies Represented

Representatives of every religious society at the Catholic University and of other societies were among those who gathered at the tomb. Cassocks of black, white, gray and brown were seen and the garbs of the various sisterhoods. Members of the faculty of the Catholic University wore the gowns of their various degrees. The colors of the caps and gowns blended with the colors of the cassocks of the members of the Hierarchy and other prelates.

Among the bishops, domestic prelates, papal chamberlains and other members of the clergy at the tomb were former students of the "dear old bishop." That is not a sentimental expression of our own—"the dear old bishop." Invariably when the word of Bishop Shahan's death was heard by his friends throughout the country, the news was received with the expression, "the dear old bishop," "the dear old soul," "the dear old man."

Praise From Sorrowing Hearts

The expressions were eloquent of the life of the bri'liant scholar, "the priestly priest, the worthy bishop, the true Christian gentleman." After all, it was not the thought of the intellectual greatness of the deceased that came first in the minds of those who knew and loved him—it was the sweetness and simplicity of his character.

His Excellency, the Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati and one of Bishop Shahan's former pupils at the University delivered the funeral sermon as the Mass of Requiem. It was he who, in hit sermon, called him the "Bishop of Encouragement." What a happy thought and what a fitting title.

Archbishop Curley Pontificates

The Chancellor of the University, the Most Reverend Michael J. Curley, Archbishop of Baltimore, sang the Solemn Pontifical Mass of Requiem.

Among the members of the Hierarchy present were: The Most Reverends: Joseph Schrembs, Bishop of Cleveland; Hugh C. Boyle, Bishop of Pittsburgh; Philip R. McDevitt, Bishop of Harrisburg; William Turner, Bishop of Buffalo; John Mark Gannon, Bishop of Erie; Thomas C. O'Reilly, Bishop of Scranton; John J. Swint, Bishop of Wheeling; Edmond John Fitzmaurice, Bishop of Wilmington; Francis W. Howard, Bishop of Covington; Bernard J. Mahoney, Bishop of Sioux Falls; Paul Joseph Nussbaum, C.P., Bishop of Marquette; Karl J. Altar, Bishop of Toledo; Maurice Francis McAuliffe, Auxiliary Bishop of Hartford; John M. McNamara, Aux. Bishop of Baltimore; John B. Peterson, Aux. Bishop of Boston; Joseph H. Albers, Aux. Bishop of Cincinnati; Vincent Taylor, O.S.B., Abbot Ordinary of Belmont Abbey.

Were Associates at University

Bishops Turner and McDevitt were at one

time associated with Bishop Shahan on the faculty of the Catholic University. Many more members of the Hierarchy would have been present, if the funeral had been held Tuesday. Many archbishops and bishops were unable to get to Washington from distant cities. They were unable to make trains to Washington after they had confirmed or performed other episcopal duties on Sunday. Some other bishops, close friends of Bishop Shahan, were sick.

Among the Prothonotaries Apostolic, Domestic Prelates and Papal Chamberlains who were present at the Mass and burial were:

The Right Reverends: James Hugh Ryan, P.A., Rector of Catholic University; C. F. Thomas, P.A., Rector of St. Patricks, Washington; Michael J. Lavelle, Rector of St. Patricks, New York City; Edward A. Pace, Vice-Rector Catholic University; P. C. Gavan, Rector of Sacred Heart Shrine, Washington; Louis R. Stickney, Rector of Sacred Heart Shrine, Baltimore; Edward J. McGolrick, Brooklyn; Joseph M. Corrigan, Rector of St. Charles Seminary, Overbrook, Phila.; Peter L. Ireton, Pastor St. Ann's Church, Baltimore; Bernard A. McKenna, Director of the National Shrine; Albert E. Smith, Editor-in-Chief Baltimore Catholic Review, Pastor of St. Mary Star of the Sea, Baltimore; P. J. McCormick, Catholic University; Edward I. Buckey, Pastor St. Matthew's, Washington; Bernard J. Bradley, President Mt. Saint Mary's College; Joseph H. McMahon, New York; John F. Hickey, Cincinnati; Hugh L. Lamb, Philadelphia; John T. O'Connell, Toledo; William J. Fitzgerald, Camden; Jeremiah S. Buckley, Lynchburg; David O'Dwyer, Catholic University; Patrick J. Healey, Catholic University.

The Very Reverends: Harry A. Quinn, Rector Baltimore Cathedral; William H. Flynn, Hartford, Conn.

Educational Leaders Present

Rev. John F. Fenlon, S.S., Provincial Sulpician Fathers; The Very Rev. W. Coleman Nevils, S.J., President Georgetown; The Very Rev. Vincent A. McCormick, S.J., Superior of College of Sacred Heart, Woodstock Md.; Rev. John B. Furay, S.J., Saint Mary of the Lake Seminary, Mundelein, Ill.; The Very Rev. Leo B. Pastorelli, Provincial of Josephite Fathers.

Distinguished Laymen Present

Senator David I. Walsh (Mass.); former Senator Joseph E. Ramsdell, Louisiana.

Delegations from the many organizations with which Bishop Shahan was associated saw the last sad tributes paid. A group of the Bishop's relatives marched at the head of all the delegations.

The Officers of the Mass

The Rev. Dr. John A. Ryan, Professor of Moral Theology at the Catholic University, was assistant priest at the Mass. Rev. William Fitzgerald, Hartford, was deacon, and the Rev. Dr. John O'Grady, professor of sociology at the Catholic University and secretary of the National Conference of Catholic Charities was sub-deacon. Father O'Grady administered the last rites of the Church to Bishop Shahan.

Holy Father Sends Condolences

His Holiness Pope Pius XI sent a cablegram to the Apostolic Delegate expressing through Cardinal Pacelli, Papal Secretary of State, His paternal sorrow on receipt of the news of Bishop Shahan's death.

His Eminence Cajetan Cardinal Bisleti, prefect of the Congregation of Seminaries and Universities sent a message of sympathy in which he recalled Bishop Shahan's eminent virtues and his numerous and meritorious benefactions for the University. Cardinal Bisleti promised that the Sacred Congregation would pray for the repose of the Bishop's Soul at a special Mass in Rome.

The Very Rev. John L. O'Donnell, C.S.C., President of the University of Notre Dame, South Bend, Indiana, sent word that the faculty and students at the University had attended a Solemn Mass of Requiem for the repose of Bishop Shahan's soul at the Sacred Heart Church at Notre Dame Saturday morning.

Masses Said in Many Places

Masses for "the dear old Bishop" were said in many parts of the United States and in foreign lands. In hundreds of churches in this country and in thousands of educational institutions Masses and prayers were said for the deceased Bishop.

The Crypt of the National Shrine in which the Solemn Pontifical Mass was sung seats four thousand persons. Every seat was occupied and many stood.

It was necessary to limit the representations from each house of studies affiliated with the University and from the various delegations in which Bishop Shahan was interested. It would have been impossible to accommodate all those who sought admission to the Crypt.

Formed Guard of Honor

If such limitation had not been made, hundreds would have marched in the funeral procession. From Wednesday of last week up to the hour of the Requiem, the Guard of Honor at the bier of the deceased Prelate was made up of Students from the University and other delegations.

The Mass of Requiem was sung at "Mary's Altar," so named informally because contributions for it came from thousands of Catholic women and girls who bear the name of "Mary". Its formal name, the one under which it was dedicated is "Our Lady of the Catacombs", symbolical of the Catacombs in Rome.

The altar is built of semi-transparent onyx from Algiers with a base of Travertine White Marble. It cost fifty thousand dollars and was formally presented to the National Shrine on December eighth, one thousand nine hundred twenty-seven by the International Federation of Catholic Alumnae, the members of which played an important part in the contribution of friends and in gathering contributions from the "Marys" throughout the United States.

The first Mass at this altar was said by Msgr. Bernard A. McKenna, January first, nineteen hundred twenty-eight. Bishop Shahan the Rector of the University, was absent in New York on important matters.

A Place of Beauty

It is a beautiful place, that in which the Bishop's Requiem was sung. The countries of the world have contributed to its glory. Precious stones from lands afar and painter's art and sculptor's skill have united to make it a place of piety and a memory to be guarded.

Pope Pius XI kept a promise made by his illustrious predecessor, Pope Benedict XV, the fulfillment of which was halted by the latter's death. This promise was that the Sovereign Pontiff would send a mosaic of Murillo's Immaculate Conception to the Shrine. This gift from Pope Pius XI arrived not many months ago and was unveiled in the Crypt temporarily.

Archbishop McNicholas in his sermon said "the Crypt is perhaps the most magnificent in the world."

The Archbishop's sermon was one of the finest funeral orations delivered in this country. It was eloquent, not merely a matter of rhetoric. It was an accurate presentation of Bishop Shahan, a picture so true it moved deeply everyone who heard it.

The music of the Mass was sung by the Schola Cantorum of the University. It was in accord with the impressiveness—one is tempted to say the majesty of the occasion—aye, a majestic service for the departed humble priest of God. All the ceremonies under the direction of Monsignor McKenna were the epitome of dignity. The choirs sang the "Benedictus" as the body was carried to its last resting place. The scene will remain with us always.

Twenty-four Hundred Sang the Divine Office

On Sunday night previous to the obsequies, there was another ceremony, the like of which had not been held in America. Twenty-four hundred priests and students, representing the religious houses of studies at the University, augmented by priests from the Archdiocese of Baltimore, the Diocese of Richmond and from other parts of the country, intoned the Divine Office.

Twenty-four hundred voices rose to heaven in petition for him who lay in his episcopal robes before the altar he loved in the Crypt he loved. And Mary in heaven, turning to her Blessed Son said, "He was my client, he was my dauntless crusader, please grant him eternal rest."

His Sudden Death a Shock

The death of the good Bishop came as a shock to his friends in every state of the Union and across the seas. He had not complained of feeling ill. A heart attack came suddenly to him at Holy Cross Academy, to which Bishop had retired after resigning from the University. The Rev. Dr. John O'Grady, of the University, who also made his home at the Academy, administered the last sacraments. The prelate, whom everybody loved, went gently to his reward.

The Bishop's epitaph will be chiseled upon his tomb. What the words of the epitaph will be, we do not know. They will be cold when compared to the epitaph printed on the thous-

ands of hearts that throbbed with affection for him and that today feel genuinely the grief occasioned by his death. In all this land there was no prelate more loved by his associates than the gentle, scholarly, priestly man who for forty years was actively connected with the University, first as a member of the faculty and afterwards for nineteen years as its Rector.

The Bishop had a remarkable mind. He was a brilliant man, using his natural talents as a foundation, he builded well. His long years of study, his days of reading through sixty years and more, his educational opportunities, his contacts with the great men of the nation and other lands, his travels, all united to make him an authority on many subjects.

His Mind Was a Treasury

He knew history; he knew the liturgy of the Church, the development of education, the history of church bells, church vestments, church ceremonies, and a thousand and one other things. He thought clearly and smoothly. It was a delight and a source of wonderment to see him sit down (after he had been requested to write on a subject) and dash off page after page of manuscript without any hesitancy—his pen sweeping across the pages in that flowing hand of his—the letters large and bold—so unlike the simplicity of his character but so like the glory of his mind.

The Bishop could live in the past as well as in the present. He often lived in the future. He visioned the things of tomorrow and of a century hence. He could walk in spirit with the fairies of Ireland, could picture them coming from their haunts in the Emerald Isle. As he told the stories of these fairies, he gave his bearers countless choice bits of information on the history of Old Erin—a land which he loved so well.

Visioned Completed Shrine

Living in the future he could visualize the National Shrine in all its completed grandeur. For recreation he often walked around and around the Crypt of the Shrine. He walked up and down the interior of the Crypt, peering into every nook or cranny or kneeling before the Tabernacle in prayer. He knew the history of every stone and every column and every mosaic in the Shrine.

He was never happier than when he was with Monsignor Bernard A. McKenna, director of the Shrine and prime worker in the campaign of obtaining funds for the Shrine. The Bishop and the Monsignor studied the Shrine and together they looked ahead, praying for that day when thousands yet unborn would look upon its dome and campanile and marvel at the work that had been accomplished by those responsible for it. Not alone did the Shrine have a place all its own in the heart of the Bishop, but largely through his crusade in its behalf, it held a place in the hearts of thousands throughout the country.

The World Pays Tribute

You see then that the National Shrine is the fitting place for his burial. The beauty of it will reflect the beauty of his soul, the brilliance of his mind, his love for Jesus in the Blessed Sacrament, his love for Mary Immaculate, the Patroness of the University, which he so loved, which was his home for so many years and which he for so long directed so ably and devotedly.

In that Shrine are columns from many nations of the world. They will stand as symbols not only of Bishop Shahan's love for Jesus and His Immaculate Mother Mary, but of the wide scope of knowledge which was his. He garnered in his life knowledge from all the world.

He will lie near the spot on which he stood as he brought down Jesus to the Altar and held Him aloft for the adoration of the multitude.

University Grew Rapidly

Under the Bishop's guidance, the land of the University increased from seventy to two hundred seventy acres. The colleges of religious orders grew from two to twenty-two, nine buildings involving an expenditure of about three and a half million dollars were added, the library was increased from fifty thousand volumes to three hundred thousand volumes and the University Museum, one of the most interesting and useful in the country, was erected. He was one of the founders of Trinity College and the Catholic Sisters' College and created Baselin College.

By Vincent de Paul Fitzpatrick

Baltimore Catholic Review, April 1932

Bishop Shahan's death marked temporarily the end of a magnanimous exhibition of Catholic Faith; a Faith generated by the noblest Ideal of humankind,—Mary Immaculate; a Faith enspirited and motivated by Jesus Christ, her Son and our Redeeming Savior.

Under the dynamic, moulding influence of her devoted client, Bishop Shahan, that, which was once an unweeded field, was converted into a garden plot, a new Eden as it were, wherein contemplation of Mary's glorious rights and pre-eminence, Her Immaculate Conception would be heralded down the remaining span of time by erecting in her honor a modern adaptation of the Ages of Faith, a temple in stone symbolic of the inexhaustible love of God for His pre-ordained Handmaid, Mary, in time to be the Mother of God, the Eternal.

The Shrine was a provoking ambition, a consecrated purpose to leave undone nothing, which could enhance the unique renown of the humble "Lily of Israel". So pretentious was the contemplated design, that it escaped not the apprehensions of not a few capable critics, who doubted truly the feasibility of ever actually reducing to a concrete reality so huge a structure, the cost of which seemed prohibitive. These disturbing animadversions naturally the while irked the courageous Rector of the University. His soul was fired by a persistent belief, that once the scope and objective of this laudable enterprise were disclosed to the laity, the response would be both generous and in varying amounts sufficiently large enough to warrant the construction of this memorable project. The selection of an enthusiastic Building Committee was a most fortunate step in the right direction at this trying moment. Without the unfaltering, loyal support of these estimable Prelates and laymen, it is indeed questionable, whether the "Dream" could ever have reached a practicable solution.

The initial collections, while not fully gratifying, were not disheartening, for when the clouds of discouragement were darkest, they were scattered by magnificent contributions of devoted clients of our heavenly Queen. These gifts were as if providentially inspired and the construction, once under way, proceeded apace. Now it was conceded, the project had been successfully launched.

A notable decision was now made. The Building Committee decided wisely, that no additions, nor any commitments, should be entered upon, unless the actual monies were available ready to defray the cost of construction. Further, at no time nor under any circumstance, should funds of the University be used in furtherance of the Shrine. It must be self-sustaining and that all financial assistance be derived from the laity, their devoted priests and the Hierarchy.

At this juncture, Bishop Shahan felt constrained to ask permission for assistance. He needed a secretary to lighten the burdensome correspondence of his Office. An alumnus of the University, Father Bernard McKenna, was appointed. Previously, Bishop Shahan had issued the first edition of the Salve Regina, a modest magazine, which would be the medium of popular contacts, and be the salutary means of invoking continuing contributions, so that the building operations could be carried on. The conduct of the Salve Regina was entrusted to the care of Fr. McKenna, who, at this early date, was given charge and direction of the growing Shrine.

Salve Regina proved itself the veritable mustard seed. An efficient clerical force was installed, and it is hardly an exaggeration to say, that the efforts of this self-sacrificing body of assistants have hardly been properly appraised. Good conscience seems to urge an expression of appreciation of their loyalty and efficiency. I will be pardoned, if I bespeak a word or two about the valuable services rendered over the years of my incumbency as Director of the Shrine by my sister, Miss Rose Mary McKenna, who never lagged in devotion, giving every ounce of energy to prosper this wonderful undertaking. She was an indefatigable worker. That she neither faltered, nor failed me in the period of 1920 to 1933 is attested by the fact, that she was my secretary and assistant editor of the Salve Regina and assistant editor of the Salve Regina magazine. She was also in charge of the Salve Regina office at the Cath-

olic University. In this capacity she supervised an office force which grew from her brother, then Father McKenna, and herself, to nearly a hundred workers, who sent out more than thirty million pieces of mail and gathered $3,270,000 for the national shrine to the Mother of God.

"Miss McKenna gave in all over 50 years to the service of the Church. For 10 years before she went to Washington she was a teacher in the Philadelphia parochial schools. From 1933 until 1952 she served as secretary to her brother, Monsignor McKenna."

I can say quite honestly, that this work, "Memoirs" would not have been possible, had not my departed sister sifted, catalogued and preserved the story of the events, pictures and records of those strenuous and colorful years. It is my prayer that this tardy avowal of my grateful appreciation will be associated with her many good works in life. R.I.P.

MARIAE
IMMACULATAE
USA

BOOK C

MSGR. BERNARD A. McKENNA, D.D., LL.D.
"No one knows the early problems and achievements connected with inauguration of this incomparable monument to Mary as thoroughly as Monsignor McKenna."

FOREWORD

While ill in the hospital in the spring of 1957, I was cheered by the announcement that the great Order of the Knights of Columbus, to signalize their Diamond Jubilee, will erect the campanile or bell tower of the National Shrine of the Immaculate Conception in Washington, D.C.

While convalescing during May and June, nothing inspired me so much as the hope that now within a matter of years, not of decades, that glorious song in stone to Mary Immaculate, that dream of Bishop Shahan's and dearest labor of mine, would stand complete in all its towering height of 316 feet and awesome length of 459 feet, a majestic memorial to our Blessed Lady.

The good news that the building of the Shrine, which from the beginning until 1933 I had directed, now was reaching its climax impelled me to review fondly once again the many essays, documents, letters, and photographs concerning the Shrine and my connection with it—some of the events leading up to my becoming the first director, the nearly two decades as director, and the more than two decades since as pastor of Holy Angels Church in Philadelphia, fondly watching its progress from a mellow distance!

My *Memoirs* may be considered a companion to my previous volumes dealing essentially with the Shrine of the Immaculate Conception and also with matters personal and priestly. These volumes are the *National Shrine of the Immaculate Conception*, 282 pages, published in 1927, the most recent and comprehensive, *A Song in Stone to Mary*, 509 pages, published in 1952, and the latest booklet, *In the Shadows of the Shrine*, 112 pages, published in 1956. While unavoidably some of the material in *Memoirs* is in these earlier volumes, much new material will be found in the present pages.

While, of course, we hope that the proverbial "future historian" will find this volume valuable, we wish even more that all the thousands of friends of the Shrine of the Immaculate Conception—those who helped it in my time and Bishop Shahan's, those who are supporting its construction now and will in the future—that all the personalities and friends mentioned or quoted in these pages and their many friends in all parts of the world, that all my valued parishioners here at Holy Angels' Parish in Oak Lane, Philadelphia, and finally that all my friends everywhere will be pleased with this my latest modest tribute to our Blessed Lady and her Shrine of the Immaculate Conception in Washington.

Msgr. Bernard A. McKenna

Bernard Aloysius McKenna was born in Philadelphia and graduated from La Salle College in 1895. During the preceding summer he had visited Ireland, England, Scotland and Wales; and neither his eyes nor his interest ever flagged as his keen observation covered the architecture, art, and customs of the British Isles. Returning to his native city after this voyage of discovery, he soon entered the Seminary of St. Charles Borromeo, where he was later selected to be a prefect. He was ordained priest in 1903; and after a brief assignment as an assistant at the Cathedral in Philadelphia, and an emergency appointment in Mauch Chunk, Pa., he matriculated at the Catholic University of America in Washington, D. C., where he studied early Church History as well as Medieval under Bishop Shahan, receiving his S.T.B. degree in June 1904, and his S.T.L. the following year. The subject of his thesis was "Cassiodorus", the great contemporary of St. Benedict. He then began studies for his doctorate of philosophy, taking up International Law under Dr. William C. Robinson, and further continued his studies under Professor Charles McCarthy, who had already approved Fr. McKenna's dissertation on "Anti-Catholic Outbreaks in the United States," when one of the supreme desires of his life—to make a pilgrimage to the Holy Land—was opened to him.

Father McKenna now found himself in a dilemma. The time was March 1906, and the date for awarding degrees was never advanced earlier than May of each year. He naturally desired to receive his degree of Doctor of Philosophy, the reward of his intensive studies. But the trip to the Holy Land, on which he was to accompany his elderly cousin, the Very Reverend C. H. McKenna, O.P., had been arranged to start almost immediately. Evidently he must choose between two cherished ambitions. The young priest was not long in making his decision. He decided that the opportunity of visiting the memorable scenes of the Holy Land might not occur again, while he could return and if necessary make another try for the coveted degree. So on the morning of March 9, 1906, the White Star steamship Republic sailed out of New York harbor with both the Fathers McKenna as passengers. The first land sighted by the voyagers a week later, was the island of San Miguel, the largest of the Azores. A stop made by the ship at Ponta Delgada allowed the tourists to visit this land of tropical fruit, and the two American priests to say Mass in the Cathedral of San Sebastian. On the feast of St. Joseph, they celebrated Mass at Gibraltar.

CLASS OF 1903, ST. CHARLES SEMINARY, OVERBROOK

Back row—Joseph J. Murphy, William C. Farrell, Henry J. Donnelly, Joseph B. McGary, left to right, William J. Drobel, Daniel I. McGettigan.
Front row—John J. McCarthy, William C. Sheridan, David C. Munyon, Joseph A. Hughes, Bernard A. McKenna, Joseph P. Smith, Stephen P. Dever and William T. Kelly.

TRAVELLERS IN THE HOLY LAND, APRIL, 1906

REV. C. H. McKENNA, O.P., AND HIS COUSIN,
FR. B. A. McKENNA

The following letters are some of the correspondence of Msgr. Shahan, who was consecrated a Bishop in 1914, to Father McKenna from 1911 to 1915 when Father McKenna was appointed Secretary to the Bishop.

In December of 1910 Msgr. Shahan appealed to the clerical alumni of the Catholic University to contribute the sum of one month's salary a year for a period of five years. This is the reason why Bishop Shahan and Father McKenna entered into this correspondence.

THE CATHOLIC UNIVERSITY OF AMERICA

Washington, D. C.

February 15, 1911

Dear Fr. McKenna:--

I thank you most cordially for your check of $25.00 for the University. May God bless you in His own perfect way for your staunch loyalty, and for your devotion to all the ideals that were here planted in your heart.

You must come down again sometime this spring for a few days and stay with us in Divinity Hall, when I can go over the purpose of your visit more freely and fully with you.

I hope to greet you tomorrow at the funeral of the dear good Archbishop (Ryan). We have all lost a great friend, but we ought not envy him his reward.

Yours very sincerely in Xto

Thomas J. Shahan

February 6th, 1912.

My dear Father McKenna:-

I have to thank you cordially for your check of Twenty-five Dollars, sent me this year also, in accordance with the promise you have made yourself to contribute for five years one month's salary for each year as an earnest of your interest in your Alma Mater. Among all the money received by the University no donation is dearer or more acceptable to us, coming as it does from your heart and freighted with all the good blessings that a good priest can bestow upon it. Accept my very cordial thanks, and with it my blessing for all the good works you are engaged in. I am always very deeply touched by your living and practical interest in the work of the Catholic University. It is an evidence that there is here something to call forth the affection of a good and noble heart.

You will be pleased to know that the outlook for next year is truly excellent. The mail of the Registrar contains daily requests for the University catalogue and the correspondence shows so far a very good number secured. The present student body all declare that they will bring back each an additional member. Should they do so we would simply be swamped with lay students. I always believed that when the tide arose it would arise with a vengeance and catch us more or less unprepared to take care of the number that would apply for the good education that is being given here. The Law School is being reorganized since the death of Professor Robinson, and we have now six competent law teachers, four of whom give their entire time to the work and we are teaching the students in regular classes every course that is given at Harvard or Columbia, together with Logic, Ethics, Philosophy, Christian Doctrine and Canon Law, that they do not get in such places, not to speak of the perfect Catholic surroundings and atmosphere. I expect the Law School in the next few years will be quite a remarkable institution. I hope you will not fail to redeem your promise and come down and spend a few days with us ere long.

With best wishes, I remain,

Very sincerely yours in Xto,

Thomas J. Shahan, Rector.

FATHER McKENNA AT BLESSED SACRAMENT PARISH, PHILA. IN 1908

February 28, 1913

My dear Father McKenna:-

I have to thank you cordially for your check of $25.00, being the third of your five annual contributions to the University. May God bless you for your good will and your considerable sacrifice. I cannot say in words how much your kind letters hearten me. They are like the encouraging cries from one ship to another as men cross the broad Atlantic.

Should you care to come to the inaugural ceremonies, there are a small room and a big welcome for you. In any case I hope to see you before long and I rejoice to know that you are well and happy.

You will be pleased to know that we are making good progress in every way and that the outlook for next year is already much better than that of the past year. What we now need is buildings, but God will provide them as He has so far provided all other necessary things.

With best wishes, I remain,

Very sincerely yours in Xto,

Thomas J. Shahan, Rector.

March 2, 1914

Dear Father McKenna:-

God bless you for your generous constancy and loyalty! You have given me no little comfort by your letter with its heartfelt sympathy and by your generous donation of twenty-five dollars, the fourth contribution of that kind. I am sure the Spirit which watches over our innermost motives will set all down to your credit and repay you in His own good and perfect way. With your permission I shall apply this money towards the new Church. Every little helps and I am particularly pleased when I get something from a sacerdotal hand for the honor and glory of her who is "Regina Cleri." Only today a poor German priest in Minnesota, struggling to build his own church and needing every dollar, sent me a small sum with his blessing and a word of encouragement. If the National Shrine ever rises it will be on the basis of such acts of faith. I wish I could show you the hundreds of most touching letters I have received, showing that the work is truly popular. We need a Church very badly, but I would be content if I could build and pay for the crypt of it, capable of holding a thousand and quite high, perhaps 30 feet. The Church would rise where the Paulist house is, and there in the rear, the ground falls away, leaving space for a fine high crypt. I hope you will be at the corner stone of the same and at its dedication.

The great upper church is another thing, and I may not see it built. It ought to be a very lovely edifice inside and outside, and there is love enough in this country for the Blessed Virgin to make it a perfect gem in every sense.

The University keeps on growing nicely, and I would not wonder if in less than ten years there were 1000 lay students, provided we can accommodate them. Already every room is given away for next year and the question of class-room space is very serious. There is a good spirit in these young laymen, generally, and so far their discipline is really good. Dr. McCarthy goes on finely with his work, though this year he does not look quite as strong as I should like. We are beginning to make ready for the K. of C. men, in several ways a serious matter, and one that keeps us planning.

On all sides there is much good work going on, new books are preparing, and new undertakings talked of. This is a good sign, even if all that is planned does not work out as soon and as well as hoped for.

With best wishes,

Yours sincerely in Xto,

Thomas J. Shahan

ST. THERESA'S RECTORY

Broad and Catharine Streets

Philadelphia, Pa.

March 22, 1915

Rt. Rev. Thos. J. Shahan, D.C.

My dear Bishop Shahan:

Congratulations on the twenty-fifth anniversary of our Alma Mater and our having you as Rector!

As you remember I promised to send a month's salary for five years to the C. U. of A. and am inclosing check for twenty-five ($25) dollars as the fulfillment of this (fifth year) promise.

Last year you put it to Our Lady's Shrine--you may do the same this year if you wish.

As you see, by the heading, I am in a new place. It is my own choosing. His Grace, the Archbishop, sent me here as I wished to be in the center of the city and near the libraries and "continue some historical work I was engaged upon." I am now situated right in the heart of the city and in the midst of the libraries.

Hoping you are well and with best wishes, I remain

Yours sincerely in Xto,

Rev. Bernard A. McKenna

Most Rev. Archbishop Prendergast of Phila., who ordained Father Bernard A. McKenna, June 6, 1903, and who gave him permission to act as Secretary of Bishop Shahan especially for the work of the National Shrine at Washington, D. C.

On March 24, 1915, in a letter signed ✠Thomas J. Shahan, Bishop of Germanicopolis, Rector, Bishop Shahan wrote to Father McKenna:

"I have received your letter of March 22nd, with a check for $25, which I shall again place to the National Shrine. You know that you have my heartfelt gratitude for this generous donation, chiefly because of the loyal heart and noble mind which it emphasizes. . . .

"Doctor Guilday will soon write you concerning some work for the new Catholic Historical Review. It will be a beauty in form and I think will prove very welcome to all our clergy and educated laity.

"We look forward to meeting you on the fifteenth of April, and hope you will spend a few days on that occasion."

June 5, 1915

Dear Father McKenna:--

The Archbishop (Prendergast) has very kindly consented to let you come to me as my Secretary.

I am very grateful to him, and I know you too are grateful to him. On receipt of this please let me know how soon you will be free, so that I may arrange for your coming. If you can run down here for a day, so much the better.

Very sincerely yours in Xto,

✠Thomas J. Shahan, Rector

CARDINAL GIBBONS AND MSGR. DOUGHERTY ACCOMPANIED BY MSGR. McGOLDRICK AND MSGR. VAN ANTWERP

THE NATIONAL SHRINE OF THE IMMACULATE CONCEPTION

TO GLORIFY GOD

To Honor Our Immaculate Mother
In Memory of Our Soldiers and Sailors

TO BE ERECTED ON THE GROUNDS OF THE CATHOLIC UNIVERSITY, WASHINGTON, D. C.

More than fifty years ago our American Catholic bishops assembled at Baltimore placed the Church in the United States under the special protection of Mary Immaculate, the Mother of God and Queen of Heaven. Since that memorable day our holy religion has not ceased to grow in the numbers of the faithful, in active zeal and generous enlightened devotion, in great works of religion, charity, and education, in social influence, and in general helpfulness to every good cause, civic and religious.

The limitless prairie has been conquered, and the primeval forest has opened its vast spaces to the footsteps of man. The mountains have been pierced and the great rivers bridged. Courage and labor and science have served incessantly the indomitable genius of the American people, until it is today undisputed master of the fairest and most promising portion of the earth.

Every Catholic man, woman, and child is conscious that we owe this growth in a very large measure to the protection and intercession of Mary Immaculate, whose appeals to her Divine Son are never unheard, and to whom the glorious religious liberty of our land must have commended it highly amid the almost universal persecution and oppression of the Holy Church by other governments and peoples.

Gratitude for Our Blessed Mother's love for the American people has never been wanting as is proved by the countless churches erected in her honor, by the public and private devotions of Catholics, by the pious associations in her service, and by the religious communities of men and women founded under her sweet auspices and everywhere thriving under her guidance. Nowhere has there been greater devotion to her wonderful sanctuaries, like the Grotto of Lourdes, and nowhere are her special virtues, as Mother of God and Virgin Immaculate, more honored in practice than among our Catholic people in every quarter of this Great Republic. Our Catholic family life, which so bravely resists the terrific impact of modern impurity, infidelity, and obscenity of thought, speech and manners, is a daily evidence of the practical influence of the Mother of God on every faithful Catholic.

Ever since the Civil War many pious souls have expressed the hope that some day a splendid church would arise at the heart of the Nation which would be our common monument of gratitude to Mary Immaculate, and would crown that other monument which Nature itself pays to her in the countless sites—river, mountain, valley, lake, and headland—that have been blessed with her holy name since Columbus built on American ground the first tiny chapel in honor of Mary Immaculate.

These hopes and prayers have at last taken shape in the National Shrine of the Immaculate Conception, which will soon arise at Washington on the grounds of the Catholic University of America, our chief educational center, and itself solemnly dedicated by our bishops to Mary Immaculate as the patroness of all Catholic learning and the model of all studious youth.

Two popes—Pius X and Benedict XV—have solemnly blessed the great and holy work, and have given substantial donations toward its completion, not to speak of the admirable Apostolic Letters by which they have commended it to all Catholics individually and to all Catholic associations, especially to those which bear the name of Mary or are particularly devoted to her. Our American Catholic bishops have unanimously applauded these acts of the Holy See, while our Catholic clergy and religious associations, and our Catholic laity have adhered to the splendid project with so much faith and love that there is no longer any doubt of its rapid execution.

The illustration of the National Shrine in colors will give you an idea of the exterior of this beautiful Tribute to Mary Immaculate; it would be impossible in the same space to express properly the beauty of the vast interior. Suffice it to say that it will be one of the great churches of the world. The style will be the

round-arched or Romanesque, for a thousand years represented in many famous churches of Europe. The extreme length will be 420 feet; a vast dome 254 feet in exterior height will cover the central part of the structure. The main transept will be nearly 200 feet wide. A noble Campanile or bell tower, 385 feet in height, second only to the Washington Monument, will lend unusual grace and dignity to the splendid edifice that will surely fascinate forever all visitors to the National Capital. It will proclaim at once the glory of God, the power and goodness of His Divine Son, the love of the Holy Spirit, and the intimate union of Mary Immaculate with the Blessed Trinity in her unique quality of Mother of God.

The edifice will accommodate 3,000 people, not to speak of the broad sanctuary in which all our bishops and several hundred ecclesiastics will find place about the High Altar, with room also for the largest and most impressive ceremonies. Beneath the sanctuary it is proposed to build at once a beautiful Crypt or basement with a capacity of 1,500 persons. Its numerous altars will represent important events and scenes in the history of Catholic devotion to Our Blessed Mother.

Coming at the end of the Great War, in which so many of our brave Catholic youth offered their lives on the altar of their country, it has seemed most appropriate that this great edifice, a perfect monument of Catholic piety and Catholic art, should also take on the character of a National Memorial to our Soldiers and Sailors.

The Foundation Stone will be laid Thursday afternoon, September 23, by Cardinal Gibbons in the presence of all our American Catholic bishops, a great gathering of the Catholic clergy, religious orders and associations of the Catholic laity and representatives of Our Blessed Mother's great Shrines in other lands.

How Every Catholic Can Help

You can answer the Holy Father's wish by joining the Salve Regina Society, and in so doing you participate in the benefits of the Holy Mass for members on Mondays and Saturdays of each week.

Send application for membership and make remittance payable to Rev. Bernard A. McKenna, S.T.D., Catholic University, Washington, D. C.

Endowment Membership.....$1000
Foundation Membership.....$500
Life Membership.....$100
Family Membership.....$50
Can be paid $1.00 a month.
Sustaining Membership.....$10
Payable at $2.00 a year.
Charter Membership.....$1
Testamentary Membership—Granted to those who, in making their will, insert the following form of bequest: "I give, devise and bequeath to the Catholic University of America, an institution incorporated under the laws of the District of Columbia and located at Washington, D. C., for the National Shrine of the Immaculate Conception the sum of..... .....dollars."

O, Mary, conceived without sin, pray for us who have recourse to Thee.

THE FOLLOWING IS A LIST OF THE BOARD OF TRUSTEES OF THE CATHOLIC UNIVERSITY OF AMERICA.

His Eminence, James Cardinal Gibbons, Archbishop of Baltimore, *President*
His Eminence, William Cardinal O'Connell, Archbishop of Boston, *Vice-President*
Most Reverend Henry Moeller, S.T.D., Archbishop of Cincinnati.
Most Reverend Sebastian Gebhard Messmer, S.T.D., Archbishop of Milwaukee.
Most Reverend John Joseph Glennon, S.T.D., Archbishop of St. Louis.
Most Reverend James John Keane, S.T.D., Archbishop of Dubuque.
Most Reverend Edward Joseph Hanna, S.T.D., Archbishop of San Francisco.
Most Reverend George W. Mundelein, S.T.D., Archbishop of Chicago.
Most Reverend Jeremiah J. Harty, D.D., Bishop of Omaha.
Most Reverend John W. Shaw, S.T.D., Archbishop of New Orleans.
Most Reverend Dennis J. Dougherty, S.T.D., Archbishop of Philadelphia.
Most Reverend Austin Dowling, S.T.D., Archbishop of St. Paul.
Right Reverend Matthew Harkins, S.T.D., Bishop of Providence.
Right Reverend J. F. Regis Canevin, S.T.D., Bishop of Pittsburgh, *Secretary*

Right Reverend Thomas F. Lillis, S.T.D., Bishop of Kansas City.
Right Reverend John Joseph Nilan, S.T.D., Bishop of Hartford.
Right Reverend Denis Joseph O'Connell, S.T.D., Bishop of Richmond.
Right Reverend Thomas Joseph Shahan, S.T.D., J.U.L., LL.D., Bishop of Germanicopolis, *Rector*
Right Reverend Owen B. Corrigan, D.D., V.G., Auxiliary Bishop of Baltimore.
Right Reverend Peter James Muldoon, Bishop of Rockford.
Right Reverend Michael Joseph Lavelle, A.M., LL.D., New York
John Joseph Nelligan, *Treasurer*, Baltimore
Honorable Charles Joseph Bonaparte, A.B., LL.B., LL.D., Baltimore
Walter George Smith, A.M., LL.D., Philadelphia
James J. Ryan, Philadelphia
John Giraud Agar, A.M., Ph.D., LL.D., New York
Louis Carbery Ritchie, LL.B., Lakewood, N. J.
James A. Farrell, New York
Thomas Hughes Kelly, New York
Francis Patrick Garvan, A.B., LL.B., New York

To this Board are added as an Advisory Board:

Most Reverend Alexander Christie, S.T.D., Archbishop of Oregon City.
Most Reverend Albert A. Daeger, O.F.M., S.T.D., Archbishop of Santa Fe.

From the Board of Trustees the following were appointed as the Building Committee:

Most Reverend Dennis J. Dougherty, Archbishop of Philadelphia and Chairman of the Committee.
Right Reverend Regis Canevin, D.D., Bishop of Pittsburgh.
Right Reverend Thomas J. Shahan, D.D., Rector of the Catholic University.
Walter George Smith, Esq., of Philadelphia.
James J. Ryan, Esq., of Philadelphia.

PROGRAM

THURSDAY, SEPTEMBER 23, 1920

PROCESSIONAL HYMN

Remarks by
BISHOP SHAHAN

Laying of the Foundation Stone by
HIS EMINENCE JAMES CARDINAL GIBBONS
At Three P. M.

Sermon By
RIGHT REVEREND JOHN T. MCNICHOLAS, O.P., D.D., Bishop of Duluth, Minnesota

RECESSIONAL HYMN

FRIDAY, SEPTEMBER 24, 1920

Feast of Our Lady of Mercy

Solemn Mass
For Our Soldiers and Sailors, Living and Deceased
Celebrant
RIGHT REVEREND
MONSIGNOR EDWARD A. PACE, D.D.

Master of Ceremonies
VERY REVEREND GEORGE A. DOUGHERTY, D.D.

Secretary
REVEREND BERNARD A. MCKENNA, D.D.

PORTRAIT OF VERY REV. C. H. McKENNA, O.P.P.G.

Letter from Father F. W. Linahan, O.P. to Father McKenna, Jan. 5, 1913.

Dominican House of Studies
487 Michigan Avenue, N.E.
Washington, D. C.
Jan. 5, 1913.

Dear Father McKenna:

I sincerely wish you many very happy New Years. The portrait of Father C. H. McKenna arrived here last week and is now in place in one of the long corridors on the ground floor, where it can be viewed from a suitable distance and from any angle. It elicits the praise of all who have seen it. The students show a special interest in it, and are quite elated over its having come to the House of Studies.

In the name of this Community, I wish to thank you for having selected the Convent of the Immaculate Conception as the final home of this artistic portrait of our great missionary. Its presence here will serve to keep alive the memory of his wonderfully successful apostolic labors, and will arouse in the students a desire to emulate his worthy example.

Again, thanking you, and wishing you every success and blessing,

Very faithfully,

(signed) F. W. Linahan, O.P.

HOLY NAME CONVENTION OF 1924 AT NATIONAL SHRINE

Immaculate Conception College
Washington, D. C.

December 10, 1915.

Editor, The Holy Name Journal:

Dear Father:—I learn with great pleasure that a movement is on foot to enable members of the Holy Name Societies throughout the United States to contribute towards the erection of the National Shrine of the Immaculate Conception, at Washington, D. C.

I have always been persuaded that the marvelous growth of the Holy Name Societies during the past twenty-five years is mainly owing to the unfailing protection of the Queen of Heaven.

The honor and glory of Jesus Christ are dearer to her than to all others, and her Sacred Heart must be suffused with joy at the sight of so many thousands of practical Catholic men who honor daily her beloved Son by word and example, and openly confess His glorious divinity in the face of all mankind.

The individual contribution may be indeed, only a mite which no one could possibly regret, but the sum total will be of considerable advantage in the erection of this noble church.

Many thousands of our members are likely at various times, to visit the National Capital, and it will be for them a special attraction to visit and pray at the Shrine of Mary Immaculate on the grounds of our own great Catholic University, facing the Dominican Convent of the Immaculate Conception.

The ties of mutual charity which bind us together so intimately and happily in every part of our beloved land, solemnly dedicated to the Immaculate Conception, will be greatly strengthened by a nation-wide cooperation in the erection of this noble edifice to the honor of Almighty God under the patronage of His Blessed Mother. And it will be forever an honor to the Holy Name Societies that they were privileged to aid in uplifting Mary's glorious Shrine at the National Capital.

There can be no doubt as to the need and timeliness of this holy work, since our late Holy Father, Piux X, of happy memory, blessed it with a letter of approval and a large contribution from himself. Our three American Cardinals and many members of the hierarchy have also approved and blessed the work.

I trust that in due time every member of the Holy Name Society will proudly proclaim that he has contributed toward this good and holy work, and I can assure all that this act of religious generosity will be repaid a thousandfold by Mary Immaculate through the blessings which she will obtain from Jesus Christ, to whom nothing is small or insignicant that redounds to the honor and glory of His Immaculate Mother.

Yours fraternally,

C. H. McKenna, O.P.

Salve Regina, Jan. 1916, Vol. 3, No. 1

"Unless the Lord build the house, they labor in vain who build it." No two people knew better than Bishop Shahan and Father McKenna the truth of this statement when they assumed the responsibility of planning and directing the construction of Our Lady's Shrine.

The actual beginning of the Shrine took place in a very simple ceremony on the grounds of Catholic University, May 1, 1918. For here the first spadeful of sod was dug for the erection of the Salve Regina Chapel. On May 24, the Feast of Our Lady Help of Christians, the tiny corrugated iron structure was completed and Mass was celebrated by Father McKenna for the success of the gigantic undertaking. This tiny chapel was a contribution of Mother Antoinette and Sister Louise of Salina, Kansas. It is significant to note that Mother Antoinette wrote in a letter: "I am proud of 'my little house', and I do hope it will be a relic on the grounds for years to come."

A beautiful statue of Mary Immaculate was placed beside the chapel altar before which numerous votive lights besought by people from all over the nation burned in perpetual vigil. It may be mentioned here that the votive light crusade played no small part in financing the cost of the Shrine for many years.

Every day at three in the afternoon the entire *Salve Regina* staff could be found devoting fifteen minutes to the recitation of the Rosary. Litany of Our Lady, and the Memorare. Here too, Mass was said weekly for the benefactors of the Shrine and for the Souls of the Faithful Departed. On December 8, 1918, the Feast of the Immaculate Conception, a Pontifical Mass, celebrated by Bishop Shahan, attracted people from as far away as New York to this little chapel. Later that same afternoon, Father McKenna brought to a close a Novena in honor of the Immaculate Conception.

Such exercises continued in intensity and frequency until prayers were permanently said and Mass offered in the Northeast entrance to the Crypt itself which was adorned with the famous painting of Our Lady of Washington. It should be noted that Mr. John Joseph McVey, attracted by this magnificent tribute to Mary, took upon himself the cost not only of the entire entrance and the remarkable, rounded steps at its base, but also the painting as well.

The *Salve Regina* Office, at first printing its own literature in the basement of Caldwell Hall, expanded in such proportions that its publications were eventually handled by the National Capitol Press Company of Washington, D. C. In the period between 1916 and 1933, more than thirty-seven million pieces of mail were distributed. A staff of seventy workers were engaged in this work which included, in no small way, the acknowledging of receipts which arrived from all parts of the United States, as well as Europe, Asia, and Africa. It was during the Christmas season, however, that the *Salve Regina* Office was really extended. In 1921, a decision was reached to mail Christmas cards that were truly indicative of the Christmas message and thus adapted to the needs of Catholics everywhere. In the face of ominous warnings of failure from Christmas card dealers themselves, the office resolutely contracted a firm to print a religious-type card and copies of the old masters. Between 1921 and 1932, the staggering total of two and a half million cards were distributed and received with gratifying enthusiasm. Not only did this undertaking net the sizeable sum of fifty thousands of dollars in profit for the Shrine but it also made available for the first time for many Catholics Christmas cards deemed suitable for the commemoration of the Nativity of Christ.

It is not difficult to see, then, that the spiritual undercurrent of Mary's Shrine was strong and deep. The overflow of this inner vitality found channels in the theological, intellectual, and cultural life which sprang up with the establishment of the Chair of the Immaculate Conception, early in 1918. Granted through Cardinal Gibbons by George L. Duval with the approval of Rt. Rev. Thomas J. Shahan, the Chair was "to teach the life and example of the Blessed Virgin and to exhibit from Catholic Theology and the history of the Catholic Church her eminent place in the plan of Redemption". The initial grant by Mr. Duval amounted to fifty-five thousand dollars, five thousand of which was to be used in acquiring

the Marian library. The official inauguration of the Chair took place on May 1, 1918, in the Assembly Room of McMahon Hall by Bishop Shahan himself. On succeeding Wednesdays, conferences were given in the Chapel of Divinity Hall by Reverend Bernard A. McKenna, S.T.L. The lectures included such topics as *Christ and Mary; Mary and the Church; Mary and the World*, and *The Immaculate Conception*. With the passing of time, the fruits of the Chair became more comprehensive by virtue of the production of such well-known works as *The Mary Book* and *The Immaculate Conception*. It should be noted that the outstanding example set by Mr. Duval in initiating the institution of the first Chair of its kind was followed by the Catholic Institute of Paris in 1922 and later by authorities in Rome.

The first Mass in the Crypt of the National Shrine was celebrated on April 20, 1924, amid the pronounced presence of elaborate scaffolding. With the rapid completion of the Crypt in sight, the first Ordinations to the Priesthood took place the following September 24, 1925. One may judge the vitality of the Shrine's religious activity by the fact that between June, 1924 and September, 1932, nearly three thousand Ordinations to Major and Minor orders were held. It was in this latter year that the entire foundation of the Crypt was laid and that the Crypt itself took its final form.

ARRIVAL OF CORNERSTONE IN 1920

Left to Right—Msgr. George Dougherty, Father McKenna, Bishop Shahan, Msgr. Bernardini.

BISHOP SHAHAN AND THE FIRST DIRECTOR OF THE NATIONAL SHRINE, FR. McKENNA—1926

PRESENTATION OF CHECK OF $50,000.00 FROM CATHOLIC ORDER OF FORESTERS TO THE NATIONAL SHRINE OF THE IMMACULATE CONCEPTION, C. U. A., WASHINGTON, D. C.—1927

On Wednesday, April 27th, the Catholic Order of Foresters presented to the Right Rev. Thos. J. Shahan, Rector of the Catholic University of America at Washington, D. C., a gift of $50,000.00 This gift was pledged by the International Convention of the Order and is a votive offering to the Shrine of Mary Immaculate now in progress of erection at the Catholic University in Washington.

A tablet in honor of the soldiers and sailors of the order who made the supreme sacrifice during the World War will be installed in the Shrine. Over 10,000 members of the Catholic Order of Foresters answered the call of their country during the war, and of these 382 gave up their lives. Although their insurance contract with the Order might have been forfeited on account of the hazard of war service, the Society elected to continue the protection of all the soldier and sailor members and paid nearly $400,000.00 of insurance to the beneficiaries of the deceased service men. During the war loyalty assessments amounting to over $400,000.00 were levied on the membership to protect the membership thus guaranteed.

The presentation was made in the presence of the Bishops assembled at their semi-annual meeting, faculty of the University, and the student body. The entire fifteen members of the High Court of the Order were present.

During its 44 years of existence the Catholic Order of Foresters has given liberally to all the works of religion, education and charity. To its credit stands the donation of $30,000.00 to the Catholic Church Extension Society of the United States, $25,000.00 to St. Mary's of the Lake Seminary at Mundelein, Illinois, large donations during the World War to the suffering people of Europe, contributions to sufferers in disasters of fire, flood and storm, and innumerable contributions to churches, seminaries, and charitable institutions throughout the land. $1,000,000.00 has thus been disbursed during the past 44 years. During the war the Society subscribed $2,000,000.00 in liberty bonds.

The next international Convention of the Order will be held August 2, 1927, in the historic city of Quebec. A large pilgrimage to St. Anne de Beaupre has been arranged during the week of the Convention.

The Catholic Order of Foresters has disbursed in insurance benefits over $40,000,000.00. It is among the soundest insurance organizations of the country with assets of $20,000,000.00 and no liabilities. It operates in twenty-eight states of the Union and all the Provinces of Canada, and has a membership of 125,000. Its officers and directors are:

Thos. H. Cannon, High Chief Ranger, Chicago, Ill.
Simeon Viger, Vice High Chief Ranger, Lawrence, Mass.
Thos. F. McDonald, High Secretary, Chicago, Ill.
Gustave Keller, High Treasurer, Appleton, Wis.
Dr. J. P. Smyth, High Medical Examiner, Chicago, Ill.
Julius A. Coller, High Trustee, Shakopee, Minn.
John E. Stephan, High Trustee, Chicago, Ill.
Michael F. Morgan, High Trustee, Toronto, Ont.
Leo J. Winiecki, High Trustee, Chicago, Ill.
John A. Herzog, High Trustee, Mishawaka, Ind.
C. E. Oliver, High Trustee, Dubuque, Iowa.
P. E. Callaghan, High Trustee, Chicago, Ill.
Thos. W. Thompson, High Trustee, Detroit, Mich.
John E. McCabe, High Trustee, Superior, Wis.

THE TABLET COMMEMORATING THE MARY MEMORIAL ALTAR

Mrs. Finan, Pres. I.F.C.A., Bishop Shahan, Mrs. Sheeran, Mrs. Whitton and Dr. B. McKenna—Dec. 8, 1928

THE HIGH ALTAR
("MARY MEMORIAL")

Dedicated to Mary Immaculate, the gift of the Marys of America, the Main Altar of semi-transparent golden onyx from Algiers, with its base of Roman Travertine marble, was formally presented by the International Federation of Catholic Alumnae on November 21, 1927.

It cost $50,000 and is called the "Altar of Our Lady of the Catacombs." The first Mass was said on it January 1, 1927, by Monsignor McKenna.

Placed at the intersection of the axis of the central altar in the western and eastern apses, it is equidistant from the 15 altars in the three groups of chapels in honor of "God the Father," "God the Son," and "God the Holy Ghost." Thus the position of Our Blessed Mother is emphasized as Daughter of the Almighty Father, Mother of the Eternal Son, and Spouse of the Holy Ghost.

The mensa, or table, of the main altar is a solid block weighing 5,000 pounds. The most conspicuous embellishments of the altar structure are the fourteen concave spaces in brilliant but soft golden mosaics, and which are designed for small onyx statues of Our Saviour and his 12 faithful Apostles, with Saint Paul. The names of the Apostles are engraved in Latin in the onyx beneath their respective statuettes.

The edge of the altar table is decorated with alternating leaf and cross designs beautifully and symmetrically carved. The leaves and crosses are covered with small gold mosaics.

Veins and tints in the golden onyx range in color from dark brown to gray. Moreover, the onyx itself as it was mined has imbedded in the stone a scintillating radiance that resembles diamond dust or minute snowflakes in the sun's rays. Visitors never tire of looking at this masterpiece in altars.

The altar is set on a broad four-square base of Roman Travertine. This base has three steps, the lower one being 18 feet long, the next 15, and the upper, 13 feet.

The altar is in two sections, each 10 feet long and 2 feet 3 inches wide.

All the principal ceremonies in the Crypt are conducted from this altar, which possesses on its table six burnished gilt candlesticks set with precious jewels, and a large burnished gilt crucfiix, also set with precious jewels. These art-works were made in Paris, and are the gift of Mr. Thomas A. J. Johnson, of Boston, Mass.

PROGRAM FOR PRESENTATION OF MARY MEMORIAL ALTAR

NATIONAL SHRINE OF THE IMMACULATE CONCEPTION
CATHOLIC UNIVERSITY OF AMERICA

MARY MEMORIAL ALTAR

MRS. MARY BLAKE FINAN, A.B., *Presiding*
President of the I. F. C. A.

Introductory Remarks

REV. DR. BERNARD MCKENNA — *Director of the Shrine*

Address of Welcome

MISS ELIZABETH J. DOLAN — *Governor of the District of Columbia Chapter*

Presentation Speech

MRS. CLARA DOUGLAS SHEERAN — *Cofounder of the I.F.C.A.*
Founder of the Mary Memorial Altar Fund

Acceptance

RT. REV. THOMAS J. SHAHAN, D.D. — *Honorary President of the I.F.C.A.*

Unveiling of the Tablet

SISTER MARY DE PAUL COGAN, A.M. — *Cofounder of the I.F.C.A.*

MRS. MARY WADE KALBACH — *President Emeritus St. Joseph's College Emmitsburg, Md., I.F.C.A.*

Address

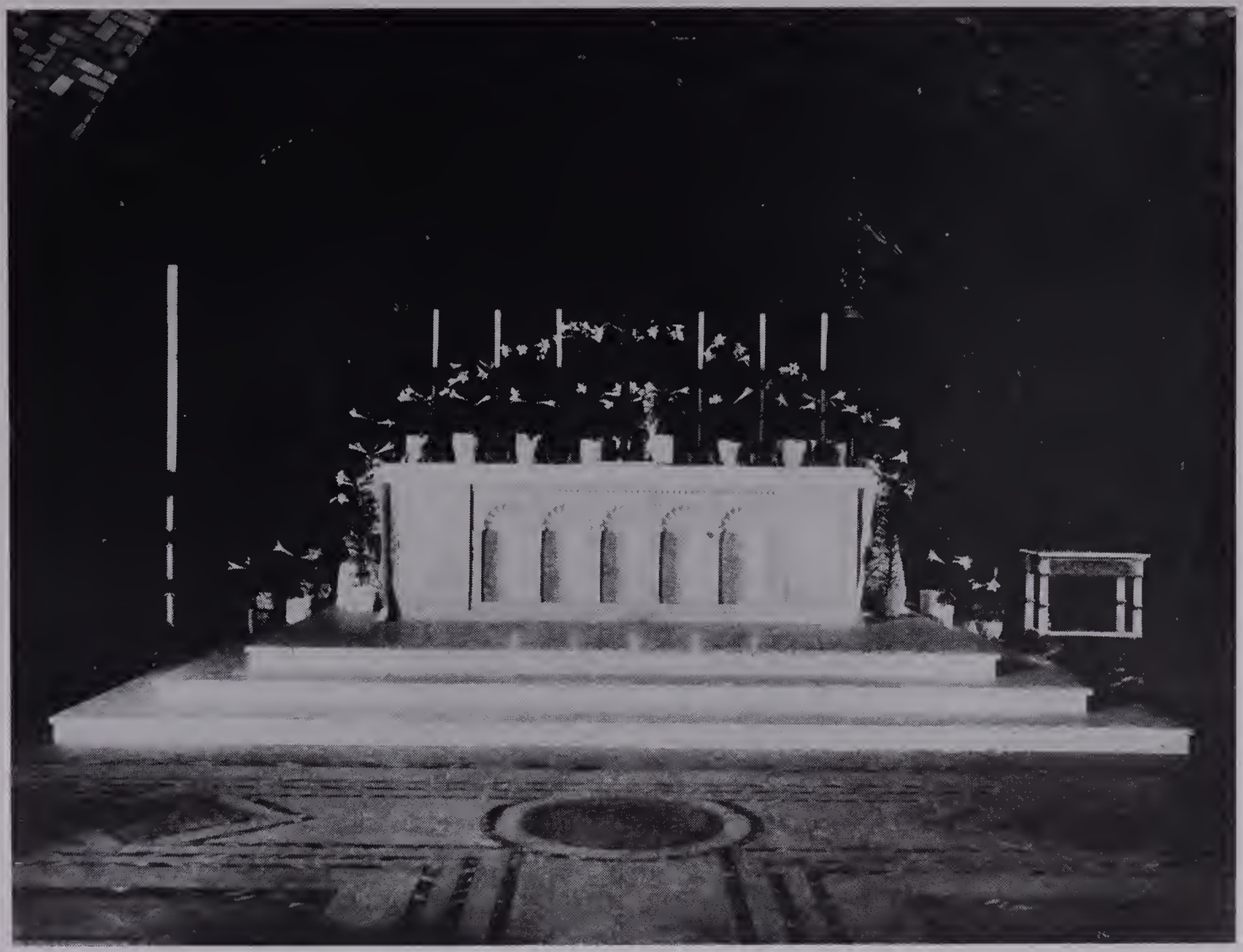
RT. REV. MONSIGNOR EDWARD A. PACE, PH.D. — *Director of the I.F.C.A.*

INTERNATIONAL CHAIRMEN

MISS MARY BYRNE O'TOOLE, A.B. — MRS. HELEN STAFFORD WHITTON

BENEDICTION OF THE MOST BLESSED SACRAMENT

CELEBRANT:
RT. REV. THOMAS J. SHAHAN, D.D.



IN THE CRYPT—MARY MEMORIAL MAIN ALTAR BEFORE STATUES WERE INSERTED
MARBLE FLOOR IN FRONT OF MAIN ALTAR

THE MAIN OR "MARY MEMORIAL" ALTAR

Dedicated to Mary Immaculate, the gift of the Marys of America, the Main Altar of semi-transparent golden onyx from Algiers, with its base of Traventine white marble costing $50,000, was formally presented by the International Federation of Catholic Alumnae on November 19-20-1927.

It is called "the altar of Our Lady of the Catacombs," and the first Mass was said on it January 1, 1927, by Father McKenna.

Placed at the intersection of the axis from the main door to the central altar in the northern apse, and the axis of the central altar in the western and eastern apses, it is equidistant from the 15 altars in the three groups of chapels in honor of "God the Father," "God the Son," and "God the Holy Ghost." Thus the position of Our Blessed Mother is emphasized as Daughter of the Almighty Father, Mother of the Eternal Son, and Spouse of the Holy Ghost.

Directly under the beautiful ceramic mosaic design of God the Holy Ghost, this altar is the first object one notices on entering the Crypt. Flooded with light, its base seen from a distance looks like a bed of pearls in South Sea sunlight. Closer and more minute examination reveals that this pearl-like beauty radiates from gold mosaic designs on the altar.

This central altar, as well as the 15 chapel altars, is made of carefully selected golden onyx, imported expressly from Algiers. The mensa, or table, of the main altar is a solid block weighing 5,000 pounds. The most conspicuous embellishments of the altar structure are the fourteen concave designs in brilliant but soft golden mosaics, symbolic of Christ and his 12 apostles, and which are designed for small onyx statues of Our Saviour and his 12 faithful disciples and St. Paul. The names of the apostles are engraved in Latin in the onyx beneath their respective designs.

The edge of the altar table is decorated with alternating leaf and cross designs beautifully and symmetrically carved. The leaves are covered with small gold mosaics, as is each end of the crosses.

Veins and tints in the golden onyx range in color from dark brown to gray. Moreover, the onyx itself as it was mined has imbedded in the stone a scintillating radiance that resembles diamond dust or minute snow flakes in the sun's rays. This combination of beautiful tints and veins, shining radiance from the onyx itself and its semi-transparency, and the delicate glow of the golden mosaic designs is soul-inspiring. People never tire of looking at this masterpiece in altars.

The altar is set on a base of Traventine white marble. This base has three steps, the lower one being 18 feet long, the next 15, and the upper, 13 feet.

The altar is in two sections, each 10 feet long and 2 feet 3 inches wide.

All the principal ceremonies in the Crypt are conducted from this altar, which possesses on its table two beautiful burnished gold candlesticks set with precious jewels, a large burnished gold crucifix, also set with precious jewels, and the required two Apocalyptic candelabra. These are of gold plate and are works of art.

In the Shrine in general, but at Mary's magnificent altar in particular, may be found food for reflection and inspiration. From floor to ceiling may be seen the choicest and best productions of mine and quarry, to serve to beautify, to enhance the sacredness of this place, and thus they render their tribute of praise and love to Mary, our Immaculate Queen, who is our Life, our Sweetness and our Hope.

The structural adornment of the Mary Memorial altar was completed in time for the Mass in celebration of the Feast of the Presentation of the Blessed Virgin, November 21, 1927, by the placing, in the 14 niches sunk into the body of the altar, beautiful statues representing Christ, His twelve Apostles and St. Paul. These statues have a golden mosaic background and are carved by one of the best artists in America. They are the outcome of extensive study by the architect, Mr. Charles D. Maginnis, and Mr. Thomas Johnson, an eminent artist in marble work.

BEAUTIFUL SANCTUARY LAMP IN CRYPT IN FRONT OF THE MOST BLESSED SACRAMENT ALTAR DONATED BY SIR JAMES RYAN OF PHILA.

DESCRIPTION OF SANCTUARY LAMP

The form of the main body of the lamp is an ovoid surmounted by a crown, from this crown a smaller crown supports a lamp.

Beneath the ovoid form are two knops, from the one directly beneath it three angels soar aloft with upstretched arms, their hands supporting a circle surrounding a disc of blue in which is an "Ave Maria," above this again is a star—the Star of Hope.

From the ovoid form three branching arms spring out to catch the chains which come down from above to support the lamp.

Contained within the crown above the ovoid are twelve gems, emblematic of the twelve gates of the Holy City spoken of in Revelation—not in all cases the same, however.

The ovoid form on body of the lamp has three divisions similarly treated. In the center a cross surrounded by a shield form, which again is surrounded on each side by a palm branch, conventionalized into Byzantine leafage; among the leafage gems are caught in symmetrical arrangement.

The cross is studded with gems—the five points with garnets—the carbuncle of the Bible—in red, symbolic of the five wounds of Christ—his Passion and Martyrdom. Between these, yellow topazes have been placed, signifying the goodness of God, fruitfulness and faithfulness. These are thrown into contrast by interspaced stones in green, signifying hope.

The ten stones, five on each side, caught amongst the leafage, are gems from various countries, as also are the gems around the crown, and those in the knops, or breaks beneath the ovoid form.

The purpose of the introduction of these gems from many lands in diverse parts of the Globe, into the body corporate of the lamp, is to give to the pilgrim to the Shrine a sense of the universality of his religion and his oneness with it.

28 different kinds of stones. 16 countries of origin. 54 precious stones. 90 other gems.

144 total of precious stones and other gems.

The figures of the angels were cast by the lost wax process "cire perdue," the method used by Cellini in casting his "Perseus holding aloft the head of Medusa."

The crowns, the ovoids and the knops are each hand beaten from one piece of metal.

PEWABIC'S ART USED IN SHRINE

Detroit Pottery Fashioning Decorations for National Edifice at Washington.

By Louis L. Goodnow.

At 10125 East Jefferson avenue, sitting far back from the street, is the Pewabic Pottery, an institution in the art of the nation standing as high as does Ford's in industry.

And for a year and a half, in that pottery, its manager, Mary Chase Stratton, has been steeping herself in the history and art of the early Christian period, the period of the Catacombs, so that she may build from glazed tiles the decorations of the dome, the inspirational pictures over the altars, the tablets and the letterings that are going into the National Shrine of the Immaculate Conception at Washington, D. C. This great church has been years in the building, and it will take many more years to complete. Mrs. Stratton's work will still take years.

Over the last week-end, the Rt. Rev. Thomas J. Shahan, president of the Catholic University of Washington, on whose grounds the shrine is being built, and the Rev. Bernard A. McKenna, director of the shrine, have been inspecting Mrs. Stratton's work and have pronounced that the spirit that lives in the beautiful little glazed tiles formed into scenes and faces, is the spirit of religion as they hoped it would be interpreted for one of the greatest churches on this continent.

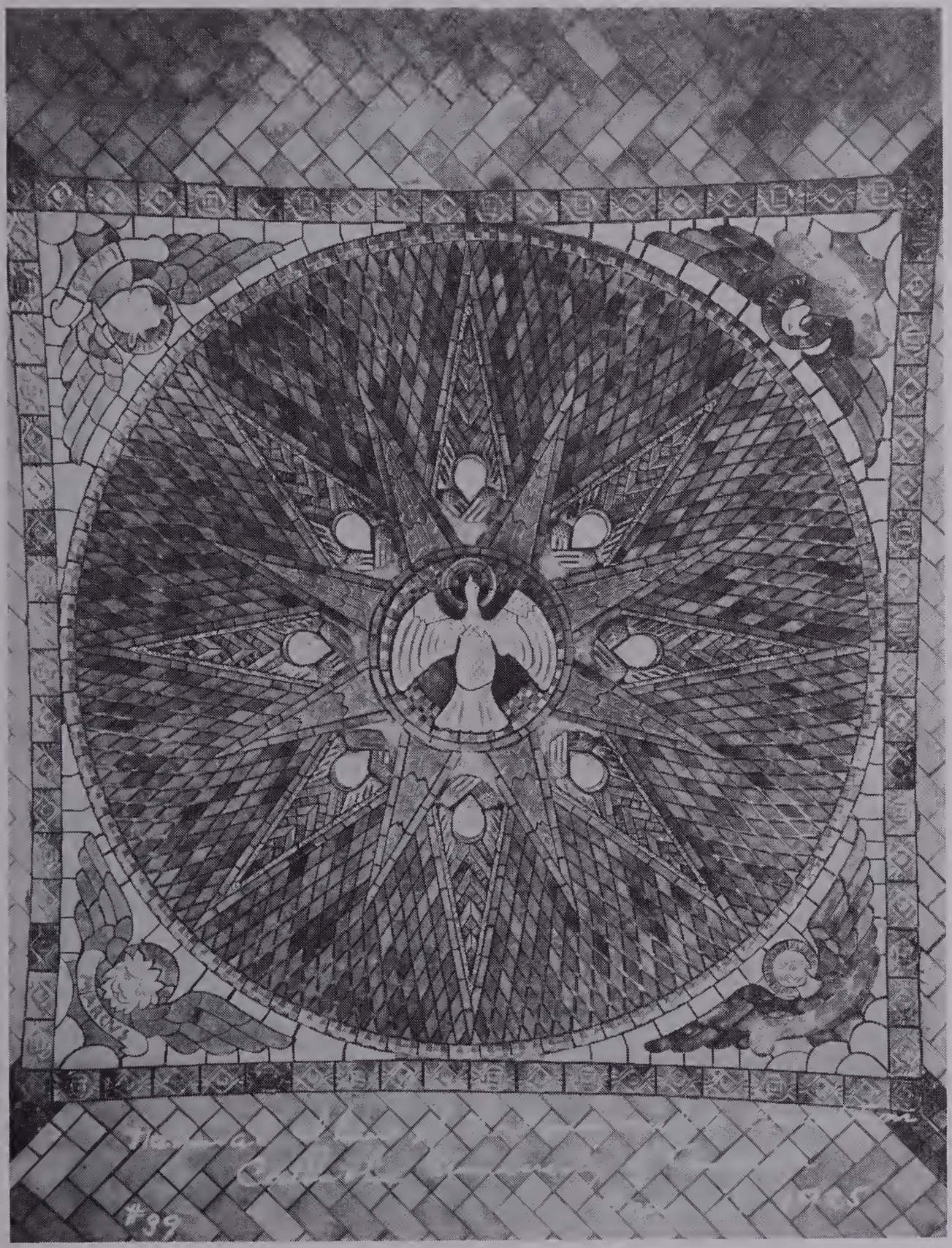
Creator of Mosaics.

Mrs. Stratton, with Horace J. Caulkins, developed the pottery for the last 20 years. Mr. Caulkins died about a year ago.

"Mr. Caulkins began it just for love of art," Mrs. Stratton said today. "We neither of us gave a thought to its becoming a commercial success. But as time went on, the demand for work of the pottery increased, and it has just grown naturally."

The pottery looks like a residence from a front view, but extends over a good deal of ground and has several glazing furnaces, studios and other workrooms.

Mrs. Stratton is the creator of the mosaics in the new Detroit Public Library, in St. Paul's Protestant Episcopal Cathedral, and in Holy Redeemer Roman Catholic Church, and of the mosaics in several other churches throughout



CERAMIC OF THE HOLY GHOST DONE BY MRS. MARY CHASE STRATTON

the country. Her vases and other ceramics are internationally known.

When Father McKenna, director of the shrine, which will cost at least $5,000,000, decided to use St. Genevieve marble for the walls he decided to "tie" the gray, with goldish streaks of that marble with the thin tile of the guastavino ceiling and the intersections and arches with ceramic borders and to ornament the ceiling with lunettes and medallions of mosaics. The idea originated with Mrs. Stratton.

For already the architects—Maginnis and Walsh, of Boston, and Father McKenna had decided to leave this work with Mrs. Stratton.

The building of the shrine was not to be hurried. There are only three other such shrines, devoted to the Virgin Mary, in the world, each a poem of religiously inspirational architecture and decoration. They are Santa Maria Maggiore, in Rome, Santa Maria del Fiore, at Florence, and one at Guadeloupe, Mexico. Such edifices cannot be erected at high pressure and high speed, like an office building. Those engaged in its construction and planning must study their subjects, work out a general plan, and choose the qualified people to work out the details. Those chosen must, in their turn, become saturated in the history of the period which is to be interpreted; in the living conditions of the people; their ideals; their modes of thought and worship; they must be so saturated in it that they can keep its spirit but transmute it into the terms of the present.

Then there was the question of money. No great campaign was to be staged to raise the money quickly. Rather, it was to come in small amounts from all sections of the country, over a period of years. Salve Regina societies were formed throughout the United States among Catholic women who would see to it that money, in small amounts, was constantly being raised. Freely translated, Salve Regina means: "Hail, Holy Queen."

Period Chosen.

The hope of the projectors of the shrine was to make it in architecture a religious poem, as the Psalms of David did with words. To achieve that result would take time, much time, and—such workers as Mrs. Stratton.

The period chosen to translate into modern terms was the first 300 years of Christianity; the period when the Christians, persecuted, burned, thrown to the wild beasts, had to seek concealment in the catacombs, the underground caves of Rome, to conduct their religious devotions. Mrs. Stratton, already more familiar with the histories of Christianity than are most people, read a library of books. Then she and her husband, William B. Stratton, architect, went to Rome last summer and absorbed the spirit and the art of the catacombs. She drew and has reproduced by thousands, the small chisellings of those early Christian heroes, of Daniel in the lions' den; of the Virgin and the Child and of other Biblical incidents.

The shrine is built in three apses, or parts, with one center. Each apse will contain five altars, each of which will be surrounded with mosaics designed by Mrs. Stratton; figures of saints, early Christian and pre-Christian Biblical scenes and the like. All the saints are woman saints.

Society Raises Cash.

Each apse will have a dominating motif. One is Prophesy; another Promise, and the third, Fulfillment. Over the Prophesy apse will be a mosaic of Miriam, prototype of Mary; over the Promise apse will be a mosaic of the Virgin as pictured in the Catacombs; over the Fulfillment apse will be a type of Mary as taken from the Apocalypse.

All these ideas must be worked out in the souls and minds of Mrs. Stratton and her assistants, reduced to drawing and then put in permanent form in the iridescent glaze mosaics of her handicraft.

All this is only an attempt to give a rough idea of the work that is to go into the shrine, and to indicate the importance of Mrs. Stratton and her Pewabic Pottery in the art and architectural world. It only hints at the vastness of her undertaking in the shrine.

The Salve Regina Society of Detroit, when it learned of the honor given Detroit through Mrs. Stratton, decided to raise the money for the ceiling mosaics.

DEDICATION OF ST. BRIGID'S ALTAR GIVEN TO SHRINE BY A. O. H.

PRESENTATION OF MISSAL AND CHALICE BY A. O. H.

A.O.H. CONVENTION

July 21, 1931

At the invitation of the Ancient Order of Hibernians, Msgr. Bernard A. McKenna attended their 57th Annual Convention in Newport, Rhode Island. He takes this opportunity of thanking the men and women of this organization for their great kindness and courtesy in allowing him to present to them an outline of the wonderful work now going on at the National Shrine of the Immaculate Conception in Washington, D. C.

Monsignor McKenna thanked them most cordially for their deep interest in the work and especially the Ladies' Auxiliary of the A.O.H., whose altar of St. Bridget is among the most beautiful in the National Shrine. And these ladies at the convention repeated their loyalty and devotion to the National Shrine and promised to do more.

The men in their convention listened with attention and surprise to the many facts that were narrated by the speaker concerning the National Shrine of the Immaculate Conception, and passed a resolution that after their present obligations were fulfilled the first new obligation to be undertaken by them would be the assistance of the National Shrine.

Mrs. Mary Martin Silk, of Worcester, Mass., the National President of the Ladies' Auxiliary of A.O.H., was extremely gracious, both to Monsignor McKenna and to Mrs. Ellen Ryan Jolly, who proposed the finishing of the entire decoration and completion of the necessary objects for the liturgical functions of the altar.

Mrs. Mary McWhorter, of Chicago, also spoke most encouragingly of the Shrine and praised this good and great work.

INTRODUCTION TO CHRONOLOGY

PART II

In the work for the Crypt of the National Shrine, one devoted personage, Sister Dominic, should not be forgotten. So intense was her love for the Shrine and of the Crypt in particular that she worked herself almost to death in its interest. Having been forced to leave the Shrine to recover her health, on her return she wrote to Msgr. McKenna, "That so great was her love for this work, that her return to the Crypt was, next to heaven, her fondest thought."

One of her great works was the recording of events and incidents pertaining to the National Shrine. Thanks to her labors in this regard we are able to place before our readers these valuable notes which clarify in a great measure the intimate work pertaining to the Shrine. To her and her able companions at the Shrine, the jovial Sisters of Providence of Covington, Kentucky, we owe a deep debt of gratitude for these interesting notes.

The first preparations for the ceremony of the laying of the Foundation Stone were made when the Washington representatives of the International Federation of Catholic Alumnae met at the new Salve Regina Office on Sunday afternoon, July 18. Both Bishop Shahan and Rev. Dr. McKenna addressed them. They very kindly consented to assist on the day of the laying of the foundation.

In Gratitude

We are deeply grateful to our dear friend and benefactor, Father Raphael, O.S.B., who so kindly sent us the picture which is to be used in the Foundation Number of the *Salve Regina*.

To Father Stewart of New York we are indebted for a stone from the prison of St. Joan of Arc. This stone is to be placed in the Crypt of the National Shrine.

Visitors to the Catholic University have admired the beautiful collection of the Duward Madonnas presented to the Shrine which hang in the second corridor of Divinity Hall near the chapel.

December 8, 1927.—On this the tenth anniversary of the first public Mass for the Shrine in Caldwell Hall, Archbishop Curley pontificated at a Solemn high Mass on the Mary Memorial Altar in the Crypt, using the same chalice in which the oblation was offered a decade before. This chalice is an heirloom in Bishop Shahan's family and in use since 1804.

January 1928.—Announcement was made that the celebrated Irish tenor John McCormack would give a concert for the benefit of the National Shrine of the Immaculate Conception on the 23rd of the current month and will be held at 8 P.M. in the Washington Auditorium. Requests for tickets for this concert should be mailed to Department T, Salve Regina office before January 17, 1928 in care of the National Shrine of the Immaculate Conception, Catholic University of America.

The Solemn High Christmas-day Mass was celebrated by the Director of the Shrine, Rev. Dr. Bernard A. McKenna, at the main altar of the Crypt at 9 o'clock A.M. It was very well attended. Many members of the religious houses were present. The musical program was rendered by the Fathers of the Oblates of Mary Immaculate.

The second Midnight Mass was read by the Right Reverend Bishop Shahan, Rector of the University. The Salvatorian Fathers were in charge of the singing.

At the Blessed Sacrament altar, Rev. Dr. Bernard A. McKenna read the Midnight Mass. Several hundred persons were in attendance.

A large, beautiful Christmas tree adorned the big hall of the Souvenir Room. On Christmas Day the children of the Orphanages in Washington visited this room after Benediction and each child was presented with a box of candy.

January 1928.—The Catholic University Utopian Club presented Bishop Shahan with a check for the Shrine. This was the first gift of the lay students of the University in behalf of the Shrine.

February 1928.—The following appreciation from the Washington Herald, dated Tuesday January 24, 1928 is reprinted with pleasure—

"An unusually enthusiastic audience greeted an unusually brilliant concert by John McCormack at the Washington Auditorium last evening for the benefit of the National Shrine of the Immaculate Conception. Mr. McCormack was assisted by Lawri Kennedy, cellist and Edwin Schneider pianist. It was a varied McCormack program stressed heavily with folk song and melody. The enthusiastic responses made the illustrious artist very happy indeed. He sang "The Snowy Breasted Pearl," as it has seldom been sung. The old song is an adaptation by Percival Graves from a Gaelic singer, who wrought an unpremeditated art in the ages antedating all modern convention of song, but whose pathos reaches across a half millenium and registers a little more freshly on whimsical, sensitive minds. "Has Sorrow Thy Young Days Shaded?" and "The Short Cut to the Rosses" were almost equally effective and the encores evoked thunderous applause. The tenor showed his accustomed virtuosity in the "Indian Lament," "Nana" and "Serenade Espagnol" and a piece from the Chinese called "Desolation." It was a glorious entertainment. E.M.

February 1928.—A galaxy of notables added color and warmth to the occasion. The boxes were occupied by His Excellency the Apostolic Delegate, Archbishop Fumasoni-Biondi; Most Reverend Archbishop Ruiz of Mexico; Monsignors Morella and Leech of the Papal Legation in the United States; Most Reverend Michael J. Curley, Archbishop of Baltimore; Right Reverend Bishop Shahan, Rector of the University; Right Reverend William Turner, Bishop of Buffalo; Right Reverend Bishop-Elect McNamara; Right Reverend Msgr. Edward Pace, Vice-Rector of the University; Right Reverend Monsignor George Dougherty; Right Reverend Msgr. Thomas, Rector of St. Patrick's Cathedral; Rev. Dr. Charles Lyons S.J., President of Georgetown University; Rev. Dr. Edmund Walsh S.J., Vice-President and Regent of the School of Foreign Service and Dean of Georgetown University; Professor Scalia of the University of Rome; Senator and Mrs. Ashurt, Senator and Mrs. Ransdell, Senator David I. Walsh, Admiral and Mrs. Benson, Admiral and Mrs. Capps, General Bliss and family, General and Mrs. McClain, the representatives of the British, Belgian and Italian

Embassies, Rev. Dr. William Kerby and family, Sir Leo and Lady Kolb; Mrs. William J. McGlinn, Mrs. John Gallagher, Mrs. Charles Donnelly and Mrs. Murphy. The last group were all from Philadelphia. Special mention was made in the "Salve Regina" of those who inserted a full-page advertisement in the McCormack Program.

They were: Trinity College, Washington, D.C., Sacred Heart Home for the Aged, Hyattsville, Md., Academy of the Holy Cross, Washington, D.C., St. Francis Seminary, St. Francis, Wis., David C. Butcher, Contractor, Washington, D.C., Charles J. Cassidy Co., Inc., Washington, D.C., Richard N. McCulloch, Contractors, Baltimore, Md., Sanitary Grocery Stores, Washington, D.C., "Arcadia", Mr. John Blick, Washington, D.C., Potomac Electric and Power Co., Washington, D.C.

The National Shrine personnel extended its grateful thanks to all those present at the McCormack Recital held at the Washington Auditorium, January 23, 1928. The spirit manifested by the people of Washington and nearby cities was very encouraging. To these and all those who assisted in making this occasion a success a continuing remembrance in our daily prayers will be recited.

The annual public novena for the conversion of America conducted by the Paulist Fathers was opened in the Crypt of the National Shrine. The sermons were preached by the Rev. Francis P. Lyons C.S.P.

The annual meeting and election of officers of the Detroit Chapter Salve Regina was held at the new Fort Shelby Hotel on Thursday, January 26. Rev. B. A. McKenna D.D., of the National Shrine, Washington, D.C., addressed the Chapter on the progress being made on the crypt.

March 1928.—A beautiful Missal—an excellent copy of the famous Milan Missal, Italy, has been given to the Shrine by Our Holy Father through Msgr. Bernadeta and Dr. Scalia, who have just returned to Rome after several months in Washington at the Congressional Library where they were studying methods of cataloguing.

On February 11th, the Feast of Our Lady of Lourdes, Mass was celebrated in the Crypt of the National Shrine by Rev. Dr. Bernard A. McKenna. He was assisted by students from the Claritian College.

The President of the Irish Free State, Mr. Cosgrove, escorted by Archbishop Curley, Chancellor of the University, Bishop Shahan, Rector of the University and other distinguished guests visited the National Shrine.

On Sunday, February 19th, services were held in the Crypt of the Shrine in honor of the coronation of the Holy Father. The sermon on the occasion was preached by the Vice-Rector of the University, Rt. Rev. Msgr. Edward A. Pace. The Mass was sung by the Rev. Dr. Bernard A. McKenna.

Announcement was made that the John McCormack Recital held on January 23rd was a real success, not merely in regard to the enthusiasm of a capacity house, but particularly because it brought Our Lady's cause the sum of about five thousand dollars.

Among the many distinguished visitors, who visited the National Shrine on Christmas Eve was the Count of Regla, Senor Rincon Gallardo, one of the most prominent Catholics of the City of Mexico. He was accompanied by his daughter and two sons.

The Most Rev. Pietro Fumasoni-Biondi, apostolic delegate to the United States, presided at the ceremonies held in the Crypt in commemoration of the sixth anniversary of the coronation of Pope Pius XI. The Rt. Rev. Thomas J. Shahan, Rector of Catholic University and other high dignitaries and members of the diplomatic corps and congressional circles attended the services. The Mass was celebrated by the Rev. Bernard A. McKenna, director of the National Shrine. Msgr. Pace in his sermon traced the history of the papacy and recited the great advances in the general welfare and in the arts and sciences, which had been furthered by the reign of the popes. Msgr. Pace offered in the name of the the United States hearty felicitations to the Apostolic Delegate on the occasion of the Pope's coronation anniversary and prayed that these greetings be forwarded to Pope Pius. Among those who attended the services were the French Ambassador and Mme. Claudel, the Irish Minister, the Italian Ambassador, Lady Isabella Howard, wife of the British Ambassador, the wife of the Spanish Ambassador, the Minister from Poland.

April 1928.—Bishop Shahan, who has been a

member of the faculty of the Catholic University for the past thirty-seven years and for the last nineteen years Rector, completes his official term in that office next Wednesday but will remain in administrative charge until his successor is appointed. Bishop Shahan has been invited by the board of Trustees to continue indefinitely in direct charge of the erection of the National Shrine of the Immaculate Conception and to be special advisor in carrying out the building program for the entire university group, which he inaugurated.

The work in which Bishop Shahan takes the greatest pride is the growth of the undergraduate department of the university, which he instituted and to which he had devoted personal and fatherly care. When he first came to the university, he found twenty-five young lay students in Albert Hall, most of whom had come for graduate studies. The undergraduate school now (1928) numbers about five hundred students from every state in the Union. Meanwhile there are nearly one hundred graduate students.

Under his administration, the university property has been enlarged from seventy to two hundred seventy acres and about thirty buildings. Colleges of various religious orders centering about the University have increased from two to twenty-four. There are also other large institutions now affiliated with the University such as Trinity College. The Catholic Sister's College, the Sulpician Seminary, Basselin College and the National Catholic School of Social Service.

Four of the large University Halls—Gibbons, Graduate, St. John's and Engineering Hall; also the Maloney Chemical Laboratory, the Mullen Library, the gymnasium, the stadium and the Crypt of the National Shrine, in all, nine buildings at an expense of about three million five hundred thousand dollars were built by Bishop Shahan, most of which money he collected himself.

Through his efforts, the University Library has been enlarged from fifty thousand to three hundred thousand volumes with many incunabula and other rare volumes of almost incalculable value.

He was one of the founders of Trinity College and of the Sisters' College and Basselin. He was editor of the Catholic University Bulletin for ten years and also one of the five editors of the Catholic Encyclopedia and its extension the Universal Knowledge Foundation. He has been president of the National Catholic Educational association from its foundation and of the National Catholic Charities Conference and of the International Federation of Catholic Alumnae.

Some of Bishop Shahan's best known writings include "The Blessed Virgin in the Catacombs" (1892), "Giovanni Battista de Rossi" (1900), "The Beginning of Christianity" (1903), "The Middle Ages" (1904), "The House of God and Other Addresses and Studies" (1905) and "Saint Patrick in History" (1905). He also translated from the German Bardenhewer's Lives and Writings of the Early Fathers.

For forty years he has been a devout servant of the Holy See, from which he has received frequent and honorable recognition. He has known personally the last four Popes and has visited often Rome and Italy.

Bishop Shahan will continue to reside in Washington, making his home on the grounds of the Holy Cross Academy, where he has for many years been its Chaplain.

Bishop Shahan was born in Manchester, N. H., seventy-one years ago. He studied at Montreal College and the American College in Rome and forty-six years ago won the degree of doctor of theology from the Propaganda College at Rome, when he was only twenty-five years old. In 1889, the Roman Seminary granted him the degree Licentiate in Roman and Canon Law. Later he spent two years at the University of Berlin and at the New Sorbonne and the Institut Catholique in Paris.

In 1883, he was appointed Chancellor and Secretary of the diocese of Hartford, Conn. He joined the Catholic University faculty in 1891. He lectured during 1902 and 1903 on the history of education at the Catholic University Institute of Pedagogy, New York. He was an original member of the board of judges of the American Hall of Fame.

May 1928—The National Shrine personnel extended its most felicitous congratulations to the Rt. Rev. John McNamara on his elevation as Auxiliary Bishop of Baltimore. Bishop Shahan and Rev. Dr. Bernard McKenna were present at the ceremonies of his consecration,

Thursday, March 29, at the Cathedral in Baltimore.

On April 26th, the Rt. Rev. John McMahon D.D., was consecrated Bishop of Trenton in St. Joseph's Cathedral, Buffalo. On several occasions, Bishop McMahon visited the Shrine and proved his friendship for this marvellous Marian project.

On May 1st, Bishop Walsh, formerly of Trenton, was installed as Bishop of Newark. As Chancellor of the diocese of Buffalo and Rector of Old St. Joseph's Cathedral, Bishop Walsh was one of the Shrine's first friends.

On Thursday, April 19th, took place the funeral of a very striking and notable character, the Very Rev. Father Walter Elliott, Paulist and disciple of Father Hecker. Bishop Shahan celebrated the Mass. The sermon was preached by the Very Rev. Father McSorley, head of the Paulists. Interment was in New York after requiem services in St. Paul's Church. Rev. Dr. Bernard McKenna accompanied the funeral cortege as a last mark of respect to this illustrious character.

June 1928.—A delegation of seventy members of the extremely active Detroit Salve Regina Chapter visited the Shrine and were received by the Director, Rev. Dr. Bernard McKenna, who assisted at the pontifical Mass said by Bishop Shahan. The Detroit Chapter was the donor of twenty-five dollars to cover the cost of the ceramic ceiling in the Crypt. The ceiling was the product of a non-Catholic Detroit Lady, Mrs. Mary Chase Stratton.

Mother's Day, Sunday, May the thirteenth was celebrated at 8 A.M. in the Shrine by the Rt. Rev. Msgr. Edward A. Pace, Vice-Rector of the Catholic University and Director of the International Federation of Catholic Alumnae on the Mary Memorial altar where the group and its guests received Holy Communion. At the same time at another altar, the Rev. Dr. Bernard McKenna said Mass for I.C.B.U. and distributed communion to the members of the association.

On May 27th the Daughters of Isabella attended Mass said on St. Elizabeth's altar by the Rev. Dr. Bernard McKenna, who distributed Holy Communion to the members present.

More than fifty members of St. Catherine's Parish, Somerville, Mass., attended Mass in the Crypt said by their Pastor, Fr. Foley, the assistant of Bishop Anderson, Auxiliary Bishop of Boston. Hardly had this Mass ended when Dr. Lardone, professor of Roman Law at the Catholic University celebrated Mass and gave first Holy Communion to one of the children from the Italian Embassy.

Bishop Shahan pontificated at St. Bridgid's Altar. He had previously consecrated at this same altar the chalice presented the day before by the Ladies Auxiliary of the A.O.H. After this ceremony, the Bishop used the chalice and a new beautiful Missal previously presented by these devoted ladies to the Shrine. After Mass Bishop Shahan welcomed the Auxiliary and thanked them for their gifts, he, then, delivered a most illuminating history of St. Brigid of Ireland.

July 1928.—The Baccalaureate Mass was celebrated in the Crypt of the National Shrine June 1, by the Rt. Rev. Rector Bishop Shahan. The sermon was preached by Rev. Dr. Motry.

The copy of the Immaculate Conception (Murillo) done by Mr. Frederick de Henwood has been changed to a new position at the entrance of the Shrine.

In accordance with the wishes of the Ladies Auxiliary A.O.H., Mrs. Mary Horan, the President and Mrs. Ellen Ryan Jolly requested that three Masses be said on St. Brigid's Altar on Decoration Day for the "Nuns of the Battlefield." Three Masses were accordingly said by Fr. Geary, Fr. McVey and finally Rev. Dr. McKenna said the third Mass for the same intention on the Mary Memorial Altar.

On June 4th Rev. Dr. George Johnson and the Rev. Dr. Bernard A. McKenna both celebrated the twenty-fifth anniversary of the ordination to the Holy Priesthood.

The following pilgrimages from Camden, N. J., Baltimore, Md., Coldwater, Mich., and Fullerton, Md., visited the Shrine.

A new book entitled "The History of the National Shrine of the Immaculate Conception," vol. No. 1 authored by Rev. Dr. Bernard A. McKenna and William P. Kennedy, Litt.D., is offered for sale—price $3.00 plus postage.

August 1928.—The Catholic Order of Foresters, that gave the magnificent sum of Fifty Thousand Dollars to the National Shrine of the Immaculate Conception, also erected

a bronze tablet in honor of their departed dead, victims of World War I. This tablet was placed in the Crypt, July 1928.

Owing to the kindness and generosity of the Pastor of St. Matthew's Church, Rev. Fr. Bucky, four famous paintings, all originals by Blasfield have been presented to the Shrine.

Outside the southern entrance to the Crypt is a sign, which reads, "Entrance to Sub-basement." This has lately become a point of attraction. A year ago, the chapel of Our Lady of Guadaloupe, which contains the original altar of Archbishop Carroll, was put in place. At the entrance to the sub-basement, four large paintings, two representing Rome and two representing Lourdes were placed in position. The former has a view of St. Peter's in the distance, while the Mole of Adrian is seen by the waters of the Tiber. At right angles to this is the famous "Pieta", which rests in the first chapel at the right as one enters St. Peter's.

Two hundred or more Polish pilgrims visited the Shrine to inspect a column from Poland dedicated to Our Lady of Czestochowy and while here in adoration before the altar of the Blessed Sacrament they said the "Hail Mary" and the "Hail Holy Queen" in their native Polish language.

During July, the Apostolic Delegate Fumasoni-Biondi, Monsignor Frederico Lunardi, Auditor of the Apostolic Nuntiature of Bogata, Count Fumasoni-Biondi and Henry F. Pelkey of Bogata visited the Shrine and expressed themselves as greatly pleased with the artistic work and the vast spaces they little dreamed of when they entered the building.

September 1928.—Cardinal Gibbon's letter to the Hierarchy—"It is indeed beyond comprehension that any who sincerely loves Jesus should be cold or indifferent, in regard to His Mother. But if all generations should call her blessed, and if the peoples of the earth should glory in her protection, we in the United States have a particular duty to honor Mary Immaculate as the heavenly Patroness of our country. Let us also pay her the tribute of public honor in a way that will lead all our people to a fuller appreciation of Mary, the perfect woman and the surpassing model of motherhood. As Pope Benedict has declared, it is eminently fitting that the devotion of American Catholics to the Mother of God should find expression in a temple worthy of our Celestial Patroness. May the day soon dawn, when we shall rejoice at the completion of so grand an undertaking, for, as the Holy Father says in commending the project of the National Shrine of the Immaculate Conception, "our human society has reached that stage in which it stands in most urgent need of the aid of Mary Immaculate, no less than of the joint endeavors of all mankind."

More than fifty years ago, our American Catholic Bishops placed the Church in the United States under the protection of the Blessed Virgin. On the grounds of the Catholic University, there is being erected today the National Shrine of the Immaculate Conception. The foundation stone of this edifice was laid on September 23, 1920 by Cardinal Gibbons in the presence of all our Bishops and a large gathering of the clergy and the laity of the country. When completed, this Shrine will be one of the great churches of the world.

September 28, 1928.—A consolidated Pilgrimage from three Baltimore Societies—St. Casimir, St. Anthony, Holy Rosary—visited the National Shrine.

October 14, 1928.—Catholic Tourists of America from Brooklyn, Thomas E. Peppard, President, made pilgrimage to the Shrine. On the same day, Rev. B. Pizzento O.S.A., conducted 150 parishioners from Our Lady of Good Counsel, Philadelphia to the National Shrine in Washington, D. C.

October 16, 1928.—Ninety-six Pilgrims from Brooklyn attended High Mass in the Crypt, after which they spent over two hours viewing the extensive building operation under way. Later the same day, another group of Pilgrims from Syracuse, N. Y., visited the Shrine.

October 28, 1928.—Very Rev. Ignatius Smith O.P., celebrated Dominican Orator on the Feast Day of Christ the King, delivered the sermon in the Crypt at the evening services attended by the Holy Name Men of Washington, D. C. The Crypt was filled to capacity by the Holy Name members and their friends. The choir of the Dominican House of Studies furnished the music for Benediction followed by the closing hymn, "Te Deum".

November 11, 1928.—The Rt. Rev. Bishop Thomas J. Shahan, Rector Emeritus of the Catholic University, reporting on the work of

erecting the National Shrine of the Immaculate Conception, told the board of Trustees, that in the last sixteen years a total of $2,500,000 had been collected and spent for this work.

November 20, 1928.—Sacred Concert by the Singers from the Pius X School of Liturgical Music under the direction of Mrs. Justine B. Ward for the benefit of the Shrine was held in Music Hall, Tuesday afternoon, November 20th, 1928 at four P.M.

November 21, 1928.—Cable received from the Secretary of the Congregation for Extraordinary Ecclesiastical Affairs, Monsignor Borgongini-Duca relayed the information that good progress was being made on the mosaic promised by the Holy Father to the National Shrine of the Immaculate Conception at Washington, D. C.

January 5, 1929.—The National Shrine had a distinguished visitor on Saturday, Jan. 5th, 1929 in the person of His Eminence B. Cardinal Cerretti accompanied by the Apostolic Delegate and Monsignor Marella, auditor of the Papal Delegation. The Cardinal was most agreeably surprised at the amount of work done on the Shrine and brought good news to the Director, Father McKenna, that "the mosaic of Murillo's Immaculate Conception is finished and is ready to come to the Shrine." The gift of this beautiful mosaic was the generous impulse of Pope Benedict XV. His untimely death prevented his keeping his pledge, which was faithfully respected by his successor, Pope Pius XI.

February 17, 1929.—On Sunday, February 17th, a Solemn High Military Mass was celebrated by the Archdiocesan Director of Home and Foreign Missions as a Missionary Demonstration of the Catholic Students' Mission Crusade at the National Shrine, Catholic University of America, Washington, D. C. His Excellency, Right Reverend Auxiliary Bishop of Baltimore, John J. McNamara, D.D., preached the sermon.

March 6, 1929.—The Feast of St. Thomas Aquinas, patron of the School of Philosophy was celebrated in the Shrine with a Solemn Pontifical Mass by His Excellency, Bishop Shahan, Rector of the University. The sermon was preached by the Rev. Thomas M. Schmertner O.P., editor of the Rosary Magazine.

March 13, 1929.—Visitors from all over the world visited the Shrine during the past week. Among the most prominent were E. J. Caine K.S.G. of Edgar, La.; W. H. Gee and J. J. Simons of Western Australia; John Bengin of Queensland and L. Hutchins of Tasmania, Australia; Capt. Alfred Baraona and Kenneth Lee of Chile. These visitors were very much impressed with what they saw. They had heard only of the upper section of the building and knew nothing about the beautiful paintings in the sub-basement. Here they found the works of many great artists, past and present.

On the right hand side on entering the sub-basement, is the painting of the River Tiber, showing in the background the buildings of Rome with the dome of St. Peter's standing out prominently. It was on this bridge that, as the body of Pope Pius IX was being removed to its final resting place at San Lorenzo, there was an attempt made by the enemies of the Papacy to throw the body into the river. This incident occurred July 21, 1881.

There are many other great works to the right of this Roman picture. One of these is that of Michelangelo, the builder of the Dome. To his right is his "Pieta"—Christ taken down from the Cross and resting in the arms of the Blessed Virgin. This scene shows the early devotion of this great master for the Blessed Virgin. The near future will find another masterpiece in this sub-basement, picturing a copy of "The Shrine of the Sacred Heart," the original of which is in St. Peter's and was the work of Count Michiala. Here also is a beautiful fresco of the Three Marys, in which Mary Immaculate is located in the center attended by the other two Marys with a flock of devotees. Farther to the right are large paintings of St. Dominic, St. Francis and Joan of Arc. A painting of Pope Pius IX is on the right wall followed in succession by one of St. Peter, another of Da Vinci. Ste. Bernadette appears on the left wall as does a large view of Lourdes and an elegant portrait of Iabbi Pryomale, the cantonment of Lourdes during the epoch of the apparition.

May 30, 1929.—The Ladies Auxiliary of the A.O.H. attended Holy Mass at the Mary Memorial Altar after which the Cross of Cong was presented to Bishop Shahan.

June 2, 1929.—Ordinations in the Shrine today. Catholic Daughters of Carroll County visited the Shrine today.

June 11, 1929.—Rev. Fathers Danehy and James F. Fannery said their first Holy Mass at the Mary Memorial Altar in the Shrine.

June 17, 1929.—Dominican Ordinations in the Shrine by Archbishop Curley of Baltimore.

June 18, 21, 1929.—Ten Oblates of Mary Immaculate were ordained in the Shrine and said Holy Mass during those days.

June 20, 1929.—1200 strong the sixth general Council of the Crusaders of America met here at the Shrine.

October 13, 1929.—Rev. E. G. Fitzgerald O.P., preached sermon at the lay students' Holy Name Mass.

October 22, 1929.—Solemn High Mass of Requiem said by Archbishop Curley of Baltimore for the repose of the soul of Rt. Rev. Msgr. George A. Dougherty, who for nigh twenty years was the official assistant to the Rector of the University, Bishop Shahan. His faithful support and prudent advice, his never-failing encouragement, optimism and through many years made debtors of the student body as well as the faculty and their anguished Rector.

November 1929.—Catholic University is bequeathed $100,000 in the will of an illustrious Philadelphian Sir James J. Ryan.

Sir James J. Ryan, prominent Catholic layman and a recipient of a papal decoration, died in his home at 6037 Overbrook Avenue, Overbrook, Philadelphia after an illness of a week.

Mr. Ryan was born in County Kilkenny, Ireland, eighty-one years ago. At the age of twenty, he came to this country and after working for a brief time in New York City came to Philadelphia, where he rose from a laborer with a railroad construction gang to become one of the city's leading contractors.

In addition to building many branch lines for railroad companies—among which was laying the tracks into this city (Philadelphia) for the Baltimore and Ohio Railroad—he also constructed the Reading Terminal, for which he was acclaimed, because of the record he established in expeditious work.

Mr. Ryan in 1903 was elected president of the Master Builders Exchange. Although he always evinced an interest in politics, he never aspired to hold public office. He was president of the Archbishop Ryan Memorial Association, a member of the Boards of Managers of the Catholic Protectory, and of St. Joseph's Hospital, a member of the Hibernian Society, the Catholic Club, the Philadelphia Racquet Club, the Sheares Club and a number of other organizations. Known for his benefactions to the Catholic Church, Mr. Ryan contributed $50,000 to the Catholic University of America at Washington, D. C., for the establishment of a chair for the study of the Old Testament. Pope Pius X in 1912 conferred upon him the Pontifical decoration of Knight of the Grand Cross of St. Gregory the Great.

May he rest in peace. R.I.P.

A huge mosaic, the largest and finest ever made by the Vatican Mosaic Works and the gift of Pope Pius XI to the National Shrine of the Immaculate Conception, Washington, D. C., is expected to arrive in the capital before Christmas.

Dispatches by the Associated Press from Vatican City yesterday stated that the Pope had visited the mosaic works and had given his approval to this particular work which is a copy of Murillo's Immaculate Conception, the original of which is on display at the Prado in Madrid. Approval of the Pontiff was all that remained before shipment of this valuable mosaic to the National Shrine. Six men have been working on this artistic design since 1923, when His Holiness decided upon Murillo's painting as His gift to the Catholics of America.

November 1929.—Dr. McKenna saw the original of the "Immaculate Conception" at Madrid and on several occasions during visits to Rome. The mosaic is ten feet eight six inches high and eight feet wide. A temporary chapel at the end of the 304 foot Crypt in the Shrine is being erected to house the mosaic upon its arrival and until it can be permanently installed in the upper church when the structure is completed. His Holiness, Dr. McKenna declared, wanted the mosaic to be a worthy gift showing the affection of the Pontiff for his spiritual subjects in the United States. Just a few weeks ago, Dr. McKenna received the following letter concerning the mosaic—"The mosaic of the Immaculate Conception will be completed by the coming December. His Holiness sent word that He wished to see it and therefore we are waiting for the highly desired honor of His visit. We hope that the Pope will deign to give His approbation and as

He gives the order the mosaic will be shipped. The work has turned out to be a perfect one and I hope it will meet with yours and everybody's approbation.

Believe me to be
Yours truly and devotedly,
Count Carl Muzzoli
Director, Vatican Mosaic Works."

December 1929.—Pope Pius XI created Rev. Dr. B. A. McKenna a Domestic Prelate, date December 1929.

Appropriate services in observance of the seventy-fifth anniversary of the proclamation of the doctrine of the Immaculate Conception as a dogma of Faith will be held tomorrow at 3.30 o'clock in the Shrine of the Immaculate Conception at the Catholic University. Pilgrimages to assist at the services from New York, Brooklyn, Philadelphia, Chester, Baltimore and Detroit have signified their intention to be present during the services. Benediction of the Most Blessed Sacrament will be given by Rev. Dr. Bernard A. McKenna and the sermon will be delivered by Rt. Rev. Thomas J. Shahan, Rector Emeritus of the Catholic University.

Discourse of the Very Rev. Joseph McSorley C.S.P., at the Catholic University Ecclesiastical Alumni Banquet in Honor of Bishop Shahan, April 11, 1928—

"Thomas J. Shahan, Bishop of Germanicopolis, forty years save one, professor and Rector of Catholic University of America—we the fifteen hundred clerical alumni, of whatever rank—priest, prelate, bishop, metropolitan, Cardinal—salute you!

"A charter member of the little group of scholars assembled by the great prelate who organized the university, already in youthful years you had attained distinction in the field of historical learning. And from those times, when the whole University was domiciled under a single roof, when fields of tasseled corn waved on the present site of McMahon Hall to this day when forty affiliated colleges radiate from the University campus and the National Shrine, you have been a vital force in every department of the University.

"As lecturer, writer, editor, you have contributed abundantly to its fame. Your ideas have wielded a nation-wide influence in the world of education. The stamp of your personality has been set on hundreds of priests and on many a bishop. And though the cynic warns us "nen nisi de mortius, bonum," we shall venture to praise a man thus glorious in his generation.

"Gladly, therefore, and publicly we make use of this present occasion to tender you thanks for what you have done and to publish our pride in your achievement. And it is my very special joy to make acknowledgement now officially of the large debt of gratitude due you from the Paulist Fathers, who, as they were first among the religious communities to be affiliated with this University, were also the first to experience the benefit of your sympathetic counsel and your never-failing friendship.

"May you, dear Bishop, be granted many years in peaceful Dumbarton, where freed from official anxieties, you may long continue to exercise a beneficent influence over the people and the clergy of our beloved America."

The National Shrine of the Immaculate Conception congratulates the Rt. Rev. John McNamara on his elevation as Auxiliary Bishop of Baltimore. The newly elected Bishop is no stranger to us at the Shrine. His eloquent and beautiful sermon on Our Blessed Mother delivered at the Sodality Union last year betokens his deep and earnest love for Mary Immaculate. Bishop Shahan and Rev. Dr. McKenna were present at the ceremonies of his consecration at the Cathedral in Baltimore, Thursday, March the twenty-ninth, and expressed their congratulations in person.

One of the recent visitors to the Shrine was Bishop Donald Martin of Argyle and the Isles Diocese, Scotland. It is in this diocese that the famous Isle of Iona so well and favorably known in history is situated.

Two Washington priests were invested with the robes of monsignor, domestic prelates of the papal household. Investiture of Msgr. Patrick McCormick took place in the Shrine of the Immaculate Conception, while Msgr. Edward L. Buckey was invested in St. Matthew's Church. Archbishop Curley officiated at both ceremonies. Bishop Maurice McAuliffe of Hartford, Conn.

Very Rev. Ignatius Smith O.P., P.G., in an exclusive Review article explained the dogma of the Immaculate Conception, which dogma

had been defined by Pope Pius IX on December 8, 1854 in the following words—"By the authority of Our Lord, Jesus Christ, of the Blessed Apostles, Peter and Paul, and by our own authority, we declare, pronounce and define, that the doctrine, which holds that the Most Blessed Virgin Mary, in the first instant of her conception, by a special grace and privilege of Almighty God, in view of the merits of Jesus Christ, the Savior of mankind, was preserved from all stain of original sin, has been revealed by God, and therefore, is to be firmly and steadfastly believed by all the Faithful."

In an article written exclusively for the Baltimore Catholic Review, the Rev. Dr. Bernard A. McKenna stated, "it is the ambition of those who have planned the National Shrine on the grounds of the Catholic University of America to make that temple the greatest in the world in honor of the spotless Mother of God and in glorification of her divine Son. It will be the richest of all Catholic edifices in symbolism. It will represent the contributions of not only many thousands who have an ardent love for Mary Immaculate, including our Holy Father now gloriously reigning, Pope Pius XI, but will also represent the offerings of the mines and quarries of many lands. For example, the most famous marble quarries in more than twenty countries have contributed their choicest specimens of thirty-nine varieties for the mosaic floor of the Crypt of the Shrine. This pavement, declared the finest ever executed in the United States, is 200 feet long by one hundred sixty feet wide installed at a cost upwards of one hundred thousand dollars. The colors of these mosaics harmonize beautifully—the Cipolino marble from Italy, the red Levanto, from Italy, the Tinos from Greece, the verde antiquio from Vermont, the Irish Rose and the Connemara Green from Ireland, the Monte Verde Oriental from South America, the Griotte from France, the Red Numidian from Northern Africa.

"It is the intention to have the world turn its eyes towards Brookland to behold one of the eight great temples on this earth, other seven being St. Peter's in Rome, Notre Dame in Chartres, Rheims, Seville, Strasburg, Florence.

"The Brookland Shrine will have an overall length of four hundred sixty-five feet. The main transept a width of two hundred thirty-eight feet; the dome ninety feet in diameter and it will tower two hundred fifty-four feet above the pavement. The main tower will be three hundred thirty-two feet high. The edifice will be designed to hold upwards of seven thousand persons. In the main church there will be no pews to obstruct the view.

"In passing, it can be said that the ceiling of the arch of the Crypt will be built to support the floor of the basilica and the huge main altar. It will be capable of sustaining a weight of one million pounds. The ceilings will be of rich Guastavino tile with mosaic inserts. The organ for the Shrine will cost thirty thousand dollars.

"The architects of the Shrine, Maginnis and Walsh (Boston), have designed a shrine symbolical not only of the religious teachings of our Church and our love for the Virgin Mary, the Immaculate Mother of God, but of the glories of these United States.

"Cardinal Gibbons laid the foundation of the Shrine, September 23, 1920. From that date we look backward and forward. Backward to the earliest efforts of Bishop Shahan, who began this stupendous work, and stretching forth to the present day, when the inspiration of Cardinal Gibbons and the encouraging support of Archbishop Curley and other members of the hierarchy means so much to this unique temple.

"The work, once started, continued under the direct charge of Bishop Shahan until July 4, 1915, when the Reverend Bernard A. McKenna was appointed secretary to Bishop Shahan with especial charge of the work of the National Shrine. From that time onward Bishop Shahan and Father McKenna conducted the erection of the National Shrine until the appointment on March 13, 1918 of a committee comprised of the Bishop of Buffalo, His Excellency Dennis Doughtery, later the Cardinal Archbishop of Philadelphia, as chairman, assisted by Rt. Rev. Regius Canevin, Bishop of Pittsburgh, Rt. Rev. Thomas J. Shahan, Rector of the Catholic University, Walter George Smith Esq., and Sir James Ryan both of Philadelphia. The committee remained intact until the deaths of Bishop Canevin and Walter George Smith when Msgr. M. J. Lavelle of St. Patrick's Church, New York. Later in April 1929, Archbishop Curley, Msgr. James H. Ryan,

Rector of the Catholic University of America, and Clarence Martin Esq., of Martinsburg, West Virginia were added to the Building Committee in charge of building the Shrine.

"It might be well to state that the collections for the National Shrine up to July 1915 were less than fifty thousand dollars and that less than fifteen years afterwards the collections for the same specific purpose increased more than two million dollars beyond that sum.

"Early among the financial relations of the University proper and the separate collections for the Shrine, Bishop Shahan in an official communication regarding misunderstanding the allocation of funds stated—'it has transpired that there is some misunderstanding as to the financial relations of the Catholic University and the National Shrine. The funds of each are kept strictly apart and so appear in annual reports. From the beginning the Trustees of the University decided that no building contracts should be let on the Shrine for which the necessary funds were not available, and this rule is strictly adhered to as the holy work progresses'."

The Midnight Mass under the auspices of The Christian Brothers, to celebrate the 50th anniversary of the ordination of Pope Pius XI and the seventy-fifth anniversary of the Dogma of the Immaculate Conception. Celebrant of the Holy Mass will be the Rev. Dr. Bernard A. McKenna and the sermon will be preached by Rev. William A. Fincel, O.P. Choir from Brothers' Novitiate, Amendale, Maryland.

January 1930.—Boy Scouts from Quincy, Mass. on a Pilgrimage visited the National Shrine.

Forty-five young ladies from Seton High School, Baltimore accompanied by a Sister of Charity visited the Shrine.

Twenty-five girls of the Social Science Department of Hunter's College, New York City, under the supervision of Miss Ella Lynskey visited the Shrine.

Degrees in course were conferred after the Solemn High Mass said in the crypt of the Shrine.

February 1930.—Fifteen of a Pilgrimage group from Pittsburgh, Pa., Mrs. Egar in charge, visited the Shrine.

Eighty-four old soldiers paid their annual visit to the Shrine, where they assisted at the nine o'clock Mass.

A tourist group from New York City, Mrs. Hynes in charge visited the Shrine.

Rev. Peter Curran with twenty-two children from St. Veronica's, Baltimore, visited the Shrine.

March 1930.—The Bishop McDonnell Memorial High School Pilgrimage, one hundred five persons in all with ten Sisters all under the direction of Rev. John F. Ross, visited the Shrine.

A group of one hundred Chicagoans paid a visit to the Shrine.

Hempstead, Long Island High sent a delegation of thirty-one to honor the Blessed Mother and her glorious Shrine in process of construction.

Pawling High School, N. Y., Mr. Bonawitz in charge, conducted twenty-three pupils to visit the Shrine.

Twenty-six members from the Washington Irving High School of Tarrytown, N. Y. conducted by the "Catholic Tourists of America" visited the Shrine.

April 1930.—The Director of the National Shrine, Rev. Dr. Bernard A. McKenna, internationally-known figure in the Catholic Church was appointed a domestic prelate by His Holiness Pope Pius XI, which carries the title of monsignor.

The following Pilgrimages visited the Shrine during the month of April—

Royal Blue Line from Greenport, L. I.—56 in party.
Blue Bus—25 in party.
Rye High School, N. Y.—14 in party.
River Head—57 in party.
Nativity Parish, Children of Mary, Phila.—35 in party
East Hampton, L. I., High School—46 in party.
Orange (Mass.) High School—24 in party.
Howland Party—36 in party.
Pottsville (Pa.) High—33 in party.
B. & O. Tour from Cleveland, Ohio—14 in party.
May 1930—Holy Angels' Parish, Fort Lee, N. J.—29 in party.
Farmington High School, Unionville, Conn.–33 in party.

Star of Sea Academy, Long Branch, N. J.—14 in party.
Sacred Heart Church, Rosedale, Md.—
Holy Rosary Church, Rosedale, Md.
St. Clement's Church, Rosedale, Md.—100 in party.
Green High School, So. Carolina—25 in party.
Union, So. Carolina H. School—41 in party.
Spartansburg, So. Carolina—32 in party.
Upper Darby High School, Darby, Pa.—100 in party.
Dalton (Mass.) High School—39 in party.
St. Michael's High School, Jersey City, N. J.—13 in party.
St. Rose's High School, Belmont, N. J.—22 in party.
South Amboy High, South Amboy, N. J.—19 in party.
Academy of Mercy, Phila.—17 in party.
St. Nicholas High School, Atlantic City—84 in party.
Fleetwood High School—
Blythe High School—
Cass Township High School—84 in party.
St. John's College Cadet Corps—110 in party.
St. Joseph's School, Raritan, N. J.—21 in party.

SOLEMN TRIDIUM
in honor of the
CENTENARY OF THE MANIFESTATION
of the
MIRACULOUS MEDAL
1830–1930
Approved by
Most Rev. Pietro Fumasoni-Biondi
Apostolic Delegate to the United States
and
Most Rev. Michael J. Curley, D.D.,
Archbishop of Baltimore
Chancellor of Catholic University
to be held in the
NATIONAL SHRINE OF
THE IMMACULATE CONCEPTION,
WASHINGTON, D. C.
MAY 11, 12, 13, 1930

Pottstown High School (Pa.)—167 in party.
Arvella High School, Pa.
Hickory High, Pa.—36 in party
St. Mary's High School, Williamsburg, Pa.—25 in party.
Chester High School (Pa.)—85 in party.
St. Joseph High School, Girardville, Pa.—19 in party.
Chester High School, Chester, Pa.—96 in party.
C. Vogt's Party from Monastery—70 in party.
Mr. O'Neil's Party from Brooklyn, N. Y.—400 in party.
West Conshohocken (Pa.) High School—14 in party.
Pottsville High (Pa.)—16 in party.
Spring City (Pa.) High School—42 in party.
Allentown (Pa.) High School—12 in party.
Scranton (Pa.) High School—28 in party.
St. Jerome's School, Baltimore—44 in party.

NATIONAL CAPITAL CRUSADE RALLY
under auspices of the Dominican House of Studies Unit C.S.M.C. at
9.00 A.M.
NATIONAL SHRINE OF THE
IMMACULATE CONCEPTION
Very Rev. T. S. McDermott O.P., S.T. Lr.
Celebrant

10.00 A.M.
Catholic University Gymnasium
RALLY MEETING
Rt. Rev. John M. McNamara, D.D.
Auxiliary Bishop of Baltimore presiding.
Rev. H. I. Smith P.O., S.T.Lr., Ph.D., LL.D.
Chairman
Address of Welcome by
Rt. Rev. Msgr. James H. Ryan
Prat. Ap., S.T.D., Ph.D., Litt.D.
Rector of Catholic University

May 20, 1930
Investiture of the Director
of the National Shrine
Rt. Rev. Monsignor Bernard A. McKenna, D.D.
Domestic Prelate of His Holiness,
Pope Pius XI.

BISHOP SHAHAN'S SERMON

AT THE INVESTITURE OF MONSIGNOR MCKENNA

Dear Brethren:

Our Holy Father Pius XI has graciously deigned to promote our beloved friend, Reverend Doctor Bernard A. McKenna, to the dignity of Domestic Prelate, and to confer on him all the honors of that distinguished office. We are very grateful to His Holiness for this great sign of his interest in the National Shrine of the Immaculate Conception. In the Pontifical Brief the Holy Father tells us that he bestows this honor on Doctor McKenna because of his many services in behalf of Our Blessed Mother's splendid church. Thereby our gratitude to Pius XI is greatly increased. Nor can we fail to recall in this hour of rejoicing the numerous other signs of affection and goodwill that Pius XI has sent across the seas to this great church of Mary Immaculate. He continues in this way the traditions of his predecessors, the saintly Pius X and Benedict XV.

Monsignor McKenna has, indeed, merited this high distinction by the tireless zeal and the sincere and unselfish devotion that he has given to Our Blessed Mother Mary Immaculate during the fifteen years that he has been my assistant and co-laborer in this holy enterprise. In the planning, construction, and supervision of the immense work he has been constantly at hand, and has watched with religious devotion every step in its progress. He has been most active in the collection of the necessary funds, and has obtained notable donations from many loving clients of Mary Immaculate moved by his eloquent zeal for her honor and glory. He has journeyed far and wide in her interest, and has crossed the seas more than once for the advancement of the work of the National Shrine of the Immaculate Conception. By voice and pen he has promoted the completion of this noble church, and has crowned all these worthy endeavors by three beautiful books, a History of the National Shrine, the Mary Book, and a documentary History of the Definition of the Immaculate Conception. They are among the most useful contributions in our country to the intelligence and love of Mary's pre-eminent place in the Redemption of mankind.

As a professor of the Catholic University of America he has taught for several years the Catholic doctrine about Our Blessed Mother to a great number of ecclesiastical students now engaged far and wide in the ministry of souls, and particularly devoted to the honor and glory of the great Mother of God in her Immaculate Conception. Since the completion of the Crypt of the National Shrine many thousands of visitors have come to see the wonders of its architecture and its rich decoration. To this great multitude of Catholic men and women, including many non-Catholics, Monsignor McKenna has been a friendly and most helpful guide. He has explained daily to individuals and groups, with exemplary patience and tact, and as only a scholarly priest could explain, all that the architects, engineers, and artists have accomplished on this blessed site since the day ten years ago on which the Apostolic Delegate, Cardinal Bonzano, blessed the ground and said the first Holy Mass where now rises the High Altar of the Apostles, then only the greensward of the open campus. I need not insist on his conduct of the "Salve Regina," the little spokesman for Our Blessed Mother that goes monthly into so many thousand Catholic families, and spreads on all sides the love of Mary Immaculate and the resolution to raise to Almighty God this great temple under the invocation of her blessed name. Over thirty million copies of it have been distributed, and God only knows what wonders of grace, what increase of piety, and what happy conversions have come about through its humble ministry. In conclusion I will say that our Catholic people have not been unmindful of such a rare and unselfish service of their holiest interests. Congratulations have poured in from far and wide, from the most eminent in Holy Church to the most humble and remote of Mary's children. I believe that few acts of Pius XI have given more general satisfaction to the countless lovers of Mary Immaculate the world over. With all of them I join in wishing to Monsignor McKenna many happy years along the same pathway of priestly devotion to the honor and glory of Jesus Christ and His Blessed Mother Mary Immaculate.

May 1930.—Italian group from N. Y.—171 in party.

Italian group from N. Y.—171 in party.

Italian group from N. Y.—50 in party
Carle Place School (L.I.)—11 in party.
West Phila. Catholic H.S.—186 in party.
Our Lady of Good Counsel (N. J.)—25 in party.
Media High School (Pa.)—86 in party.
St. Stanislaus High School, Baltimore—50 in party.
Semphah Club, Brooklyn, N. Y.—37 in party.
Liberty High School (Pa.)—16 in party.
St. Leo's Church, Baltimore—10 in party.
Catholic Daughters of America, Cleveland, Ohio—95 in party.
Camden Catholic High (N. J.)—110 in party.
Ontilaunee Vocational School (Pa.)—21 in party.
Womeldorf Public School (Pa.)—
Birdsboro Public School (Pa.)—
Stroudsburg Public School (Pa.)—
Wernersville Public School (Pa.)–156 in party.

TWENTY-FIFTH SEMI-ANNUAL DEMONSTRATION OF SODALITY UNION IN HONOR OF OUR BLESSED MOTHER AT THE NATIONAL SHRINE OF THE IMMACULATE CONCEPTION CATHOLIC UNIVERSITY

Right Reverend Thomas J. Shahan, D.D.
presiding at the
PONTIFICAL BENEDICTION
OF THE MOST BLESSED SACRAMENT,
Rt. Rev. Thomas J. Shahan D.D., *Celebrant*
Rt. Rev. Bernard A. McKenna D.D., *Deacon*
Rev. Herbert J. Parker S.J., *Sub-deacon*

On this occasion Right Reverend Monsignor Bernard A. McKenna, D.D., will make his first public appearance as Domestic Prelate of His Holiness Pope Pius XI

National Terrazo and Mosaic Association—33 in party.
Catholic High Schools (N. J.)—
Carvon High School—71 in party.
Swedesboro High School, N. J.—14 in party.
St. Benedict's, Richmond, Va.—30 in party.
Phoenixville High School Seniors–73 in party.
B. & O. R. R. Tourists—300 in party.
Spelling Bee Champions of the United States–38 in party.
Catholic Young Women's Club (Newark, N. J)—15 in party.
Italian Group from N. Y. City—140 in party.
Catholic Young Women's Club, Lexington Avenue, N. Y. City—51 in party.
Holy Land Pilgrimage, New Haven, Conn.—340 in party
St. Alice's School (Phila.)—33 in party.
June 1930.—Perry Township H. S., Shoemakersville, Pa.—12 in party.
East Greenville, Pa. H. S.—70 in party.
West Reading (Pa.) H.S.—60 in party.
Cincinnati group on way to Rome, Italy—40 in party.
Richmond Catholic H. S.—30 in party.
St. Alphonse School, Baltimore, Lithuanian—33 in party.
Christiana High School, Christiana, Pa., John G. Davidson, Prin.—14 in party.
Shamokin (Pa.) H. S.—70 in party.
Southfork (Pa.) H. S.—39 in party.
Pineville Grove (Pa.) H. S.—32 in party.
St. Joseph H. S., Ashland, Pa.—30 in party.
St. Mary's Academy, Alexandria, Va.—29 in party.
Bedford (Pa.) Schools—44 in party.
P.R.R. Veteran Association Retired Men—300 in party.
Muner H. S. (N. J.)—40 in party.
Union City H. S.—25 in party.
Northeast H. S. (Pa.)—40 in party.
Italian Group—200 in party.
Our Lady of Good Counsel Italian (Phila.)—37 in party.
Upper Gwynedd, Pa.—104 in party.

The seventh day of June was set aside for the ordination ceremonies of ten priests and nine deacons, His Excellency Rt. Rev. John M. McNamara officiated.

Pilgrimages continued:
Coal Township H. School—54 in party.
Calvert High School, Calvert, Md.—14 in party.
St. Matthew's High School, Conshohocken, Pa.—52 in party
St. Ambrose, Baltimore, Md.—46 in party.
Coldwater H. S., Coldwater, Mich.—72 in party.

St. Catherine's Church, Brooklyn, N. Y.—20 in party.
Holy Rosary Parish, Jersey City—85 in party.
St. Patrick's High School, Norristown, Pa.—43 in party.
Danville High School, Elmira, N. Y.—
Edison High School, Elmira, N. Y.—52 in party.
St. Leo's Church, Baltimore—36 in party.
Northside High School, Corning, N. Y.—46 in party.
July 1930.—Thirty Tourists' Group from Chicago—30 in party.
Tourist Group from Cleveland, Ohio—15 in party.
University of Virginia Group—41 in party.
Sixty Polish Pilgrims from Cleveland via B. & O. R. R.—60 in party.
Park Hill Tours—24 in party.
Pittsburgh Party via B. & Ohio—25 in party.
Cincinnati Party—28 in party.
Immaculate Conception Society, Wilmington, Del.—12 in party.

August 1930.—Twenty-eight Evangeline Girls with chaperons from Southwest, Louisiana on anniversary tour to Grand Pre, Nova Scotia, to celebrate the 175th anniversary of the expulsion of the Acadians from their home by the English visited the National Shrine on August fifteenth.

Twenty-seven delegates of the Catholic Union of Missouri, St. Louis and Jefferson City, accompanied by two priests, visited the Shrine.

Thirty pilgrims returning homewards from St. Anne de Beaupre Shrine in Canada stopped over at Washington, D. C., to visit the Shrine, after which they entrained for Minneapolis and St. Paul.

Chicago B. & O. Tour, twenty-two in party visited the Shrine.

Fifty Catholic Leaguers from Baltimore visited the Shrine.

Women's Benefit Association of Annapolis, Md., twenty-five in number visited the Shrine.

St. Joseph's Catholic Club of New Jersey, one hundred twenty-four in the group visited the Shrine.

Fifteenth annual convention of Catholic Hospital Association of the United States and Canada attended Mass in the Shrine said by His Excellency, Rt. Rev. Bishop McNamara. The Apostolic Delegate presided. The sermon was delivered by the Rev. Paul L. Blakeley, S.J.

September 1930.—The Blue Bus Line brought a party of fifteen pilgrims from Chicago and Cleveland to visit the National Shrine.

The Royal Blue Line brought a party of twenty New York Pilgrims to the Shrine.

A group of one hundred sixteen from Williamsbridge, New York City, visited the Shrine today September 14th.

The following Baltimore parishes: St. Patrick's, St. Bridget's, St. Michael's and St. Elizabeth's combined to form a pilgrimage to the National Shrine and enabled thirty-three advocates of the Virgin Mary to enjoy visiting Her Shrine under construction.

Our Lady of Good Counsel with the Pastor, Rev. B. Pizzuto O.S.A., brought eighty-two pilgrims to the Shrine.

The Royal Blue Bus Line brought sixty-three pilgrims to visit the Shrine.

Rev. Leo J. Krichter, Director of the Sodality of St. Patrick's Cathedral in Harrisburg, Pa., brought forty sodalists to the Shrine via the Greyhound Bus Line.

Ordinations were the order of the day on September twenty-first, twenty-second and twenty-third.

The Joseph O'Neil Tours brought fifty pilgrims who attended Mass in the Shrine, which they enjoyed visiting after the service.

The Charity Convention of the Catholic Big Sisters, fifty-six delegates in the group from Brooklyn, N. Y. attended Mass in the Shrine.

St. Stanislaus' Church of Baltimore, thirty-one members in the party visited the Shrine.

Twenty-eight pilgrims from Trenton, N. J. visited the Shrine.

October 1930.—There were sixty members in the Govens Toron pilgrimage visiting the Shrine.

One hundred fifty Philadelphians journeyed to Washington and visited the National Shrine in Brookland.

Twenty-one pilgrims from South Bend, Indiana, registered at the Shrine today, October eighth.

Every evening at 7.30 P.M. during the month of October, the Rosary, Sermon and Benediction of the Most Blessed Sacrament are given in the Shrine. This is the fifth year that the Dominican Fathers have so kindly given these

devotions. We owe them a debt of gratitude for their Christian services.

His Honor the Mayor of Boston, James M. Curley, was a recent visitor of the Shrine.

The Catholic Ladies Club of New York City, twenty-five members, visited the Shrine.

November 1930.—One hundred pilgrims from Connecticut and Rhode Island were recent visitors at the Shrine.

November the twelfth was a memorable day at the Shrine, as Cardinal Dougherty of Philadelphia dedicated the newly-arrived from Rome mosaic, a true copy of Murillo's Immaculate Conception.

Bishop Shahan said that the mosaic is the "most noble gift of Pope Pius XI to the Shrine, to the Catholic hierarchy and the Catholic laity of this country." He pointed out there are 35,000 pieces of Roman enamel assembled by three artists over a period of five years. After Bishop Shahan's sermon Cardinal Dougherty blessed the mosaic and after the blessing gave Benediction of the Blessed Sacrament; Monsignor McKenna acted as Master of Ceremonies.

The check paying off the last cent of indebtedness on the National Shrine of the Immaculate Conception, representing an expenditure of $1,500,000 was signed today, Nov. 11, 1930 by Monsignor Bernard A. McKenna, special representative of the United States hierarchy in the erection of the great basilica, according to an announcement at a meeting of the trustees of the Catholic University today, with Cardinal O'Connell of Boston presiding.

Mass at the Shrine for the Daughters of Isabella.

Sisters of Notre Dame in Baltimore with twenty young ladies visited the Shrine.

The Blue Line Bus transported twenty-four Reading, Pa. pilgrims so they could visit the Shrine.

Benefit Concert for the National Shrine was held at 6 Mt. Vernon Place, Boston, Mass., Sunday, Nov. 30, 1930, where the Right Rev. Emeritus Rector of the University, Thomas J. Shahan, Bishop of Germanicopolis addressed a distinguished audience, among whom was Admiral William S. Benson, Their Excellencies the French Ambassador, Monsieur Paul Claudel and Madame Claudel, Their Excellencies the Italian Ambassador Nobile Giacomo di Martino and Dona Antonietta di Martino, Their Excellencies the Spanish Ambassador Senor Alejandro Padilla and Senora Dona Carmen Padilla.

December 1930.—A Solemn High Mass was celebrated in the Crypt of the Shrine on last Monday morning by the Most Rev. Michael J. Curley, chancellor of the Catholic University and Archbishop of Baltimore. The Mass was in observance of the Feast of the Immaculate Conception, the patronal feast of Catholic University.

The entire student body of the University, composed of graduate students, seniors, juniors, sophomores and freshmen gathered in front of McMahon Hall and proceeded to the Shrine. They were followed shortly by the members of the faculties of the various schools and the religious communities affiliated with the University.

The sermon was preached by the Rev. W. Coleman Nevils, president of Georgetown University, who in an inimitable and forceful manner brought to the attention of his audience the importance of the feast day of the calendar of the Church.

December 1930.—The Christmas Eve Midnight Mass was celebrated by the Rt. Rev. Msgr. Bernard A. McKenna. The Christian Brothers' Choir furnished the musical setting for the service.

December 30, 1930 witnessed the breaking of the ground by McCloskey Construction Co.

January 1931.—The altar at the foot of the mosaic of Murillo's Immaculate Conception is a commemorative altar for the late Mrs. Curley, wife of Mayor Curley of Boston. It is worked beautifully and is a proper setting for the temporary location of the Immaculate Conception mosaic.

A beautiful and highly artistic concert was given on November 30, 1930 by distinguished Bostonians for the benefit of the National Shrine of the Immaculate Conception in Washington, D. C. The address of Right Reverend Bishop Shahan was very interesting as well as instructive as he drew an inspiring picture of the prominence and importance of the Shrine for the present and future years. The Director of the Shrine, Rev. Msgr. Bernard A. McKenna was accorded a generous measure of applause for his appearance at the Concert. His Eminence, the Cardinal Archbishop of Boston, William

O'Connell, spoke to the large assembly of distinguished guests and carried them away by his eloquence concerning the consuming love of Our Dear Lady for her devoted clients. He outlined the history of the Shrine and enthused his hearers for the noble work still to be done. The feeling of the assembled guests was quite evident that His Eminence had done pioneer work for the National Shrine, the completion of which depends entirely on the loving loyalty of all children of Mary.

February 1931.—An appeal was issued by the Salve Regina Office asking orders for the Salve Regina Easter cards (the price of which is $1.00 per box of 12). Orders should reach the Salve Regina office not later than March 25th. The sale of these holy and Christian Christmas cards has in the past been a source of great financial assistance in the rising costs of construction at the Shrine.

The beautiful Sanctuary Lamp, the gift of Miss Mary McLoughlin of Baltimore, Md., has arrived and will long serve as a lasting monument of her faith and devotion to the Most Blessed Sacrament.

March 1931.—High Church dignitaries gathered with members of the diplomatic Corps at the National Shrine to listen to Pope Pius XI broadcast for the first time, after he celebrated Pontifical Mass in honor of the ninth anniversary of his election as the Supreme Pontiff of the Catholic Church. The Most Reverend Apostolic Delegate, Pietro Fumasoni-Biondi attended by Monsignors McCormick and McKenna.

Msgr. Bernard A. McKenna represented the Shrine at the funeral in Philadelphia of Dr. Peter F. Moylan, a dear friend and co-operator in the work of the Shrine. One of the Irish Columns in the Crypt bears his name in a memorial tablet and will remind us frequently of his many benefactions.

Up to March 17, 1931, the following amounts of building material were used: concrete poured, 3,100 cubic yards; lumber used, 135,000 board feet; reinforced steel, 190 tons or 380,000 pounds; tower footing, 675 cubic yards; two towers erected, one 125 feet high, the other 50 feet high; concrete chutes, 236 cubic feet. Approximately 5,000 cubic feet of granite used on the sides. The southern foundation now being built is about 200 x 200 feet by McCloskey.

April 1931.—George L. Duval, senior member of Wessel, Duval & Co., merchants and exporters, 1 Broadway, died of pneumonia in the French Hospital after several weeks' illness. He was seventy-six years old and widely known as a philanthropist to various Roman Catholic institutions in this country and in South America.

The following is a copy from the Mount Loretto written by Bishop Shahan on the death of Mr. George Logan Duval.

Our beloved friend is no more. He has made his last journey this time to that bourne where no traveller returns. We are deeply confident that at the eternal border he was met by a multitude of holy souls for whom his charity had smoothed their way in life and secured for them the knowledge and the practice of that most precious of all gifts, their Catholic faith.

There was something very Christ-like in Mr. Duval: his life-long devotion to children, particularly the least favored in the way of proper equipment for the average duties and opportunities of life, whether their handicaps take the shape of loss of Catholic parents and family training or of grave physical defects so often irremediable. The orphans of Mount Loretto, boys and girls, know too well and feel too sincerely the greatness of the loss, which has befallen them. They were to him, all of them, as a family that Jesus Christ had conferred on him and for whose precious souls he was privileged to work while it was yet light. Never can Mount Loretto forget the generous benefactor who did so much for it in a material way but even more by the example of his Christian life, his paternal counsel and exhortation, his pride in their success. Mr. Duval gave himself to the Catholic upbringing, the correct and sufficient training of a multitude of boys and girls who might otherwise have fallen by the wayside in their efforts to cope with the hard and pitiless conditions of modern life.

Our beloved friend could not forget the interests of Catholic education and to both the Diocesan College and Theological Seminary of Brooklyn he made generous donations in keeping with his donations at Washington.

Among the merchants of New York he was

highly esteemed for his business qualities, experience, and success, but especially for his integrity and reliability that belong to the old generation of men who make great fortunes in foreign lands without violating the rights of justice or the rules of mercantile decency.

To the Catholic hospital in Valpariso, Chile, he was particularly generous and was wont to say that no money could properly reward the virtue and the sacrifice of the good nuns who devoted themselves in that city without any thought of self and concerned solely with the welfare of the sick and the dying. Withal, George Duval was a very humane and loveable man, broad-minded and liberal in secular matters, friendly and companionable at all times. He had a keen Irish sense of humor and in it found relief from annoyance and anxiety whenever they came his way. His best refuge, however, was at Mount Loretto and at White Plains, where joyous little children of innocence and suffering were always for him an ample compensation as against the cruelties and injustices of every day life. All men and women have imperfections and Mr. Duval would smile reprovingly if anyone accused him of being a perfect saint. He asks us today and often for our prayers in his favor at the Throne of Grace, that he may soon be privileged to enter the ranks of the blessed. Is it not the least we can do in grateful memory of his many and great benefactions to utter a daily ejaculation, that the ever-merciful Savior bless and save him for all eternity. R.I.P.

May 1931.—On Easter Sunday, Monsignor McKenna celebrated Mass at which the Sulpician students sang the liturgy. We take this opportunity to thank the Sulpician Fathers and their students for the part they took in the Palm Sunday, Holy Week and Easter Sunday Services.

At the Easter Sunday Mass, the French Ambassador, Monsieur Paul Claudel, and his family were present as were also the family of the Spanish Ambassador. The French Ambassador, M. Paul Claudel, returned to the Shrine for Vespers Easter Sunday and after Benediction of the Most Blessed Sacrament under guidance by Monsignor McKenna examined and was delighted by the recently-opened Grotto of Lourdes.

We were delighted with a visit of Mrs. Frank C. Cook, president of the Detroit Salve Regina Chapter, about the middle of April. This was preparatory for the annual pilgrimage of the Detroit Chapter scheduled for the first Sunday in May. It is always a pleasure to express our deep appreciation for the devoted fidelity of the Detroit Chapter.

June 1931.—On the occasion of the splendid radio discourse of Pius XI announcing his new encyclical on the Condition of the Working Man, the following cablegram was sent to the Holy Father:

Cablegram

Cardinal Pacelli,
Vatican City, Rome.

The National Shrine of the Immaculate Conception sends humble filial congratulations to Holy Father on his glorious allocution to all mankind.

(signed) Bishop Shahan
Monsignor McKenna

The Reply

Bishop Shahan
(Catholic Univ.) Washington (D. C.)

Holy Father most appreciative. Thoughtful message. Bestows Apostolic Blessing.

Cardinal Pacelli

The near completion of the great basement of the National Shrine of the Immaculate Conception permits the installation of a project that has long been dear to us—a noble mortuary crypt—in which the memories of our generous benefactors can be enshrined with dignity and perpetuity. The immense space about 175 feet square with its great length of walls, it numerous pillars, and its clear height of 24 feet will be soon available for the memorial epitaphs of our benefactors and relatives.

On May first, there arrived from Oberammergau, Bavaria, Germany, the beautiful prie-dieu, or kneeling bench, to be placed before the altar of the Most Blessed Sacrament. Last year, during the Passion Play, Monsignor McKenna consulted Anton Lang, the famous Christus of the Passion Play, about this prie-dieu, who personally introduced Msgr. McKenna to George Lang, the director of the Passion Play for 1930, and recognized as one of the most famous wood-carvers of Bavaria, when arrangements were made for carving and delivering this prie-dieu.

The Daughters of Isabella attended their

annual Mass in the Crypt, Sunday morning at 8 o'clock, April 17. The Mass was said by Msgr. McKenna, who also preached the sermon.

One of the most unique as well as the most beautiful Lourdes Chapels in this country, the gift of the late George Logan Duval, was blessed during the early days of May. In the presence of distinguished guests representing the Detroit Salve Regina Chapter, Monsignor McKenna, assisted by members of the Dominican Order, conducted the services. After a few words of thanks to the generous donor and a request for prayers for his soul, Monsignor McKenna recited something of the story of Bernadette at Lourdes, the vision at that spot and then pointed out the symbols of that event and of our Blessed Mother on the walls and ceiling of the grotto.

July 1931.—Bishop Shahan and Monsignor McKenna attended the consecration on June 9, 1931 at Cincinnati, Ohio, of Bishop Vehr of Denver, Colorado, former student at the Catholic University. Later on June 17, 1931 they both attended the consecration of Bishop Alter of Washington, D. C., at Toledo, Ohio. They were also on their return guests of Bishop Gallagher at Detroit, Mich.

On June 9th, Bishop Shahan ordained to the priesthood 60 students from all parts of the country.

In the interests of the Shrine, Bishop Shahan and Monsignor McKenna made a trip to Boston to consult the architects, especially to arrange for the mortuary chapel in the Southern Crypt and arrange for the erection of the Sacristies. After leaving Boston, Bishop Shahan and Msgr. McKenna, accompanied by Mr. Charles Maginnis, the senior member of the architectural firm of Maginnis and Walsh, went to Proctor, Vt., where they were shown the various desirable specimens of marble adaptable for use in the Shrine.

Final preparations for the ceramic Stations of the Cross were made on Tuesday, June 16, 1931 at the studios of Mrs. Mary Chase Stratton in Detroit, where both Bishop Shahan and Monsignor McKenna examined the cartoons already finished. The work on these stations will be begun in coming September.

The presentation of one hundred forty-four diamonds to be inserted in a beautiful monstrance of unique design has been donated by a great and devoted client of the Most Blessed Sacrament.

August 1931.—Catholic Women at the Atlantic City Convention of the fourteenth biennial national assembly of the Catholic Daughters of America voted today on the fund for the national structure in Washington, D. C. The foundation, Monsignor McKenna declared, is completed. He expressed the belief that the entire structure will be completed within twenty or twenty-five years. It was begun in 1922 and will cost when finished approximately $40,000,000, not an idle or chance assertion as viewed in this year of grace, 1959. Pontifical Mass was said at the Augustinian Church of St. Nicholas by Bishop Shahan after which they retired to the Shoreham Hotel where a banquet was held, which was attended by Bishop Shahan and Monsignor McKenna.

September 1931.—At the invitation of the Ancient Order of Hibernians, Msgr. Bernard A. McKenna attended their 57th annual convention at Newport, Rhode Island. Monsignor McKenna thanked the convention most cordially for their deep interest in the erection of the Shrine and praised especially the Ladies Auxiliary of the A.O.H., whose altar of St. Bridgid is among the most beautiful in the National Shrine. Mrs. Martin Siek of Worcester, Mass., the National Auxiliary President, and Mrs. Ellen Ryan Jolly were very enthusiastic in urging the completion of the Shrine.

September 1931.—On the Feast of the Transfiguration, August 6th, the roof was placed upon the lower eastern Sacristy. This eastern Sacristy will be the appropriate home for the beautiful Murillo mosaic, gift of the Holy Father, which arrived in May 1930 and up to the present has been exhibited in the unfinished entrance hall to the Crypt. The current Apostolic Delegate at Washington says: "Certainly Our Holy Father's splendid offering of a mosaic picture of Murillo's Immaculate Conception will not fail to arouse the generous zeal of all the American Catholic Clergy and their faithful people and will promote the completion of this great Temple of Mary Immaculate, on whom the Fathers of the Third Plenary Council of Baltimore bestowed the title of Patroness of the Catholic Church in the United States."

October 1931.—At the July Convention of

the A.O.H., Ladies Auxiliary held at Newport, special reference was made by Monsignor McKenna to the votive and valuable offering of old gold and silver from the members of the A.O.H., Auxiliary and their many friends, which had enabled the great society to present to St. Bridgid's altar Celtic Art Treasures in the Kilmallock Chalice, Cross of Cong, Holy Cross Missal and Gettysburg Missal Stand. All offerings in accordance with the established custom of the A.O.H., will be under the personal supervision of Rt. Rev. Bishop William A. Hickey D.D., Ordinary of the diocese of Providence.

November 1931.—A meeting of the Building Committee of the National Shrine of the Immaculate Conception was held at the office of the chairman, Cardinal Dougherty, in Philadelphia on Tuesday, November 3rd at 10.15 A.M.

The report submitted on that occasion revealed the completion of the southern foundation as well as of the entire Crypt.

The following are members of the Building Committee:

His Eminence Dennis Cardinal Dougherty, Archbishop of Philadelphia, Chairman; His Grace, Most Rev. M. J. Curly, Archbishop of Baltimore; Rt. Rev. Thomas J. Shahan, Rector Emeritus, Catholic University of America, Vice-chairman; Rt. Rev. Msgr. James H. Ryan, Rector of Catholic University of America; Rt. Rev. Msgr. M. J. Lavelle, Rector, St. Patrick's Cathedral, New York City; John J. Sullivan, Philadelphia, Pa.; Clarence Martin, Esq., Martinsburg, Va.; Rt. Rev. Bernard A. McKenna, Catholic University of America, Secretary.

A Solemn Pontifical Mass sung by the Apostolic Delegate, Most Reverend Pietro Fumasoni-Biondi, at the opening of the convention of the National Council of Catholic Women was an event of great importance.

It was held in the Crypt of the National Shrine on Sunday, October 4th at 11 A.M.

The Oblates of Mary Immaculate, whose scholasticate is directly opposite the National Shrine, had full charge of the ceremonies and of the music on this occasion.

December 1931.—For some time past, preparations for the Midnight Christmas Mass, which will be sung by the Director of the National Shrine, Rt. Rev. Msgr. Bernard A. McKenna, assisted by a choir of 140 Christian Brothers, who have been making preparations for this holy event.

Members of the Detroit Salve Regina Chapter are to be commended for their deep-seated interest in the Shrine. A deeper interest in the ceramics took place when Mrs. Mary Chase Stratton invited the chapter-members to view the new ceramic Stations of the Cross which within a short time will be placed on the walls in the Crypt directly under the donation of ceramics given by the Detroit Chapter.

The individual photographs of Cardinal Gibbons, Cardinal Dougherty, Archbishop Curley and Bishop Shahan were placed in position in the temporary Sacristy of the Southern Crypt.

For some time past, a sample of one of the Stations of the Cross has been in place in order to obtain the examination and criticism of visiting pilgrims. Word has been received from Mrs. Mary Chase Stratton that the complete set of Stations are ready for shipment and will be permanently attached to the walls before December 1931.

When on the Feast of the Holy Rosary, October 1931, the Memorial Chapel was inaugurated by a simple and impressive ceremony under the direction of the Dominican Fathers and Brothers. The Archbishop Carroll Altar was surmounted by a simple statue of the Immaculate Conception.

The death of Rev. J. J. M. Aboulin, C.S.B., brought real sorrow to the Shrine personnel. From the very beginning an ardent lover of the National Shrine and long recognized as the originator of the idea, he was always zealous for its welfare. Under date of September 17, he was said to be the oldest member of the Congregation of St. Basil on this continent. He was ninety-one years old, when he died at Assumption College near Sandwich, Ontario. He was ordained in France 1867, came to America in 1868 and was stationed at Louisville, Ohio from 1868 to 1870 when he was named pastor of Assumption Church, Sandwich, where he remained twenty-three years. He was then transferred to Toronto and resided there for fourteen years. In 1907 he was assign d to St. Anne's Church, Detroit. In 1928 he took up his residence at Assumption College. All

lovers of Mary Immaculate and her glorious basilica will ever be mindful of this saintly priest. R.I.P.

January 1932.—The new Stations of the Cross Bishop Shahan describes for Salve Regina these wonderful masterpieces of Christian Piety and Religious Art. Most beautiful ceramic panels ever made. Henceforth Jesus Christ stands out on all sides of the Crypt as our Divine Redeemer, The Man of Sorrows, our True Teacher and Exemplar.

The fourteen Stations of the Cross, long and earnestly prayed for have at last been erected in the Northern Crypt of the National Shrine of the Immaculate Conception. They are done in most beautiful ceramic of many delicate tints, in low relief and are richly framed in ornamental panels of lovely design and of the same material. Each ceramic panel is 38 x 32 inches. They are set flush in the St. Genevieve marble walls of the Crypt and have lent at once a new life to those broad spaces already enriched with many masterpieces of Christian art in marble and mosaic. These Stations of the Cross represent the high-water mark of the ceramic art, that rare skill of molding, modelling and baking the finest clay into the beautiful designs of artist and poet. They are the work of Mrs. Mary Chase Stratton of Detroit and alone suffice to place her at the head of American fictile art. Each station has only three figures, Our Lord and two others. It seems incredible that with so few figures and with such dull or irresponsive material the artist could evoke scenes of piety, dignity and beauty such as the ceramic art has not hitherto created. In the subdued lights of the vast Crypt, morning and evening, these wonderful scenes take on ever new meaning and solicit the beholder with a strange witchery of emotion and sympathy. To look upon the Crucifixion, for example, is to fall at once into a pensive meditation that soon floods the Christian heart with love, gratitude and humility. Hitherto the walls of the Crypt were eloquent of all that the figures of the Blessed Virgin, the prophets, apostles, martyrs, virgins, confessors could teach us about Jesus Christ. But apart from His invisible Presence in the Tabernacle, and some subordinate or incidental scenes, Our Lord as yet stood out nowhere as the Man of Sorrows and the Founder of Our Holy Religion. That is the peculiar purpose and power of the Stations of the Cross and the chief reason why they are the most beloved and the most richly indulgenced devotion of Holy Church. Henceforth from all sides of the Crypt the glorious figure of our Divine Redeemer appeals to us as the true Master of this House, the true Teacher and Examplar of all the truths of our holy religion. Despite the great size of the Crypt the Stations have been so happily disposed that they can be made with as much ease as in an ordinary church. After the New Year there will be a public ceremony of the Blessing of the Stations to which will be extended a general invitation.

The number of pilgrims attracted by the progressing work of the unique Shrine of the Immaculate Mother of God naturally will increase month by month, and of course, it will be impossible to mention in our monthly notes every party dear to us, but we will mention as many as possible—according to the limits of space.

His Excellency, the Papal Delegate, Monsignor Pietro Fumasoni-Biondi, officiated at the Pontifical Mass said for the Polish Women's Alliance.

During the meeting of the American Hierarchy, 10, 11, 12 November, many of the Bishops visited the Shrine, among them the Rt. Rev. Bishops Busch, Schwoertner and Heelan.

All those interested in the interior embellishment of the Crypt will visit the Shrine to admire the Pieta of the American sculptor, Joseph Anthony Atchison, which is located beside the Archbishop Carroll Memorial Altar.

It expresses sublimely the sadness of Our Blessed Mother and the stupendous majesty of death in the quiet body of our dear Lord.

What gave last year's Feast of the Immaculate Conception the most devotional character was the special solemnity of the Tridium of the Immaculate Conception on the 6, 7, 8 of December arranged by the Director of the Shrine, Msgr. Bernard A. McKenna, and headed by the Dominican Fathers and commemorating the completion of the entire Crypt after nine years actual work.

A solemn Ordination in December at the National Shrine was held by Bishop John McNamara.

Bishop Shahan was the celebrant of the Solemn Pontifical Christmas Midnight Mass. Msgr. McKenna was assistant Priest. This was the first Christmas Mass said in the Crypt since the recent completion of the entire basement of 485 feet and the two sacristies that give to the Crypt a width of 320 feet, making it the largest Crypt in the world.

February 1932.—Bishop Shahan, Rector Emeritus of the Catholic University of America, and Monsignor Bernard A. McKenna, Director of the National Shrine, attended the installation of Most Reverend John Gregory Murray, D.D., as Archbishop of St. Paul, Minnesota. The Apostolic Delegate, Most Reverend Peter Fumasoni-Biondi, D.D., officiated at the ceremonies.

Monsignor Bernard A. McKenna delivered a lecture at the Cenacle in Chicago at the invitation of the Sisters of the Cenacle. Occurring on the Vespers of the Feast of the Purification, he selected the subject, The First National Offering in the United States to Mary Immaculate.

The Blessing of the newly erected Stations of the Cross in the Crypt of the Shrine will be held February 14 by the Reverend Father Bernardine, Superior of the Monastery of the Most Holy Sepulchre, Washington, D. C.

A friend and most ardent admirer of the Shrine, Mr. Charles Borden, has generously given of his time and energy towards soliciting funds for a new organ to be installed in the Crypt.

March 1932.—In the early portion of January 1932, Bishop Shahan and Monsignor McKenna were called to New York to give testimony in the "Will" of George Logan Duval. Bishop Shahan was on the witness stand for more than an hour in the interest of a bequest probably amounting to more than $300,000 for the Catholic University of America and some $16,000 to the National Shrine of the Immaculate Conception. Bishop Shahan's clear, strong and forcible exposition of the Doctrine of the Immaculate Conception so impressed Judge and Jury that the Judge later on in addressing an opponent of the "Will" referred to Bishop Shahan in these words: "Would you be surprised if I told you that the evidence here in the record, to wit, the long and comprehensive statement made by Bishop Shahan, clearly indicates that the Doctrine (Immaculate Conception) is not the Virgin Birth?"

It may be added that this opponent in this case did not know it. It was the confusion of these two doctrines—that of the Immaculate Conception and that of the Virgin Birth of Christ—which brought about later the dismissal of the case by the Judge without submitting it to the Jury.

The book of Monsignor Bernard A. McKenna, "The Immaculate Conception," served in the Court proceedings as a most valuable document on the Doctrine of the Immaculate Conception, as the whole case depended upon proving what the doctrine meant, especially as the party contending against the "Will" stated that "he. Mr. Duval, had an obsession in regard to the Immaculate Conception."

Were it not for the testimony of Bishop Shahan in the case, it is probable that the $300,000 willed to the Catholic University would have been lost.

It will be remembered that Mr. Duval had already given $50,000 for the Chair of the Immaculate Conception and the Chapel of Our Lady of Lourdes in the National Shrine of the Immaculate Conception.

On February 12, Our Holy Father, Pius XI, celebrated the tenth anniversary of his coronation as Pope. Celebrations commemorating this event were held in many parts of the world, but not the least imposing was that held in the National Shrine at Washington, D. C., presided over by His Excellency the Apostolic Delegate, Most Reverend Pietro Fumasoni-Biondi.

The Mass, as usual, was a Solemn High Mass sung by Monsignor David O'Dwyer and the choir under the direction of the Franciscan Fathers, whose rendition of the music was delightfully artistic.

Assisting the Apostolic Delegate at the Throne were Monsignor Patrick J. McCormick and Monsignor Bernard A. McKenna, both of Catholic University and Monsignor John T. O'Connell of Toledo, Ohio.

Besides Bishop Gannon of Erie, Pennsylvania, the preacher of the occasion, there were present also Bishop McNamara of Washington, D. C., Bishop O'Reilly of Scranton, Pennsylvania, the Right Reverend Rector of the Catholic University, Monsignor James H. Ryan and the Vice-Rector, Monsignor Edward A. Pace.

Many members of the Diplomatic Corps and distinguished persons were present. After the Mass His Excellency, the celebrant of the Mass, with the Rector and Vice-Rector of the University, received the distinguished guests.

June 1932.—In the death on May 20 of Admiral Benson, the National Shrine lost a very dear friend. When Bishop Shahan and Monsignor McKenna, some four years ago, were preparing a list of prominent laymen to assist in the project of the Shrine, Monsignor McKenna asked Admiral Benson to be the first on the list. The Admiral gladly assented. Mass was said for him by Monsignor McKenna at the Shrine on the day. The Admiral's name will be inscribed in a suitable place in the Shrine.

July 1932.—On June 12, three pilgrimages in all totalling about a thousand persons. Two of these pilgrimages were en route to the Eucharistic Congress in Dublin, Ireland and stopped at the Shrine to dedicate their mission to our Blessed Lady.

The pilgrimage, sponsored by Saint Columban's Mission Society of St. Columbans, Nebraska and headed by Archbishop Beckman of Dubuque, was composed of twelve dioceses: Dubuque, Milwaukee, New Orleans, Buffalo, Davenport, Erie, Harrisburg, Indianapolis, Lincoln, Omaha, Rockford and Fort Wayne. Every available altar in the Shrine was in use. Archbishop Beckman sang a Pontifical Mass at the main altar in the Crypt. Rev. Charles H. McKenna, O.P., preached the sermon.

Sister Wilfrid, S.N.D., of the class of 1904, wrote an appreciation of the dead Emeritus Rector of the Catholic University from which the following paragraph has been culled—"Who of us who were privileged to be members of Dr. Shahan's class will forget the genial presence and the cheerful serenity which made his class so enjoyable? The little group which used to gather in the austere room named for St. Jerome would look eagerly for that benignant smile which greeted his class, and which made us feel we were about to receive some delightful revelation. Then came the leisurely arranging of those little papers of notes all over the top of the desk—and that was the end for that day of the notes. It seemed they had to be there and the rite of spreading them out and gathering them up again was a necessary part of the study of Church History, but none of us ever caught our professor referring to them during the lesson. They were evidently part of the scenery and we loved the little mannerism which depended upon them being there, but the immense erudition and profound scholarship of Dr. Shahan needed no such helps. This erudition was frequently manifested when some one asked a question. The inexhaustible stream of learning was awe-inspiring and never-failing, and yet his apostolate of encouragement extended to the lowest of his students and he always welcomed delightedly any expression of opinion on the part of his class, or any discovery which they thought they had made."

August 1932.—Bishop Shahan resigned the rectorship of the Catholic University of America in 1928. At that time, Bishop Shahan had completed forty years in the service of the University. He became a professor there in 1891, but prior to that date, he spent three years in preparatory study in Europe.

Bishop Shahan first became Rector in 1909 and served three terms of six years each. In reality the Bishop had been Rector for nineteen consecutive years, as he served throughout a year that intervened between the expiration of his first term and his election for a second six years.

Coincident with the completion of Bishop Shahan's term of office, a resolution describing his contributions to Catholic progress was unanimously adopted at the September 1928 conference of the American Catholic Hierarchy. The resolution, which was proposed by the late Most Reverend Austin Dowling, Archbishop of St. Paul, and addressed to Cardinal Hayes, who presided on that occasion, is as follows:

Your Eminence,

The day before yesterday at the meeting of the Trustees of the Catholic University of America, Bishop Shahan, its beloved and learned Rector, announced his intention of resigning when his term of office came to an end next March and asked permission to withdraw from the active charge of its affairs soon after the beginning of this scholastic term. His age, his long and meritorious service and his infirmity prompted the Board to accept readily his resignation although with the deepest regret and the liveliest expressions of gratitude.

Before another meeting of the Bishops next September, he will have definitely laid down the onerous duties of the Administrative head of the University although happily retaining the title of Rector Emeritus.

It seems to me that the Bishops of the country, deeply indebted as they are both to the University and its distinguished Rector, would like to express to him on this occasion their deep appreciation of the rare quality of his services to the Church at large during all but forty years of his labors as professor, lecturer, and finally as Rector of the Catholic University. In the years to come, many Rectors will undoubtedly come and go, but it may very well be doubted if again one will be found who will possess the peculiar characteristics that he has so consistently exhibited; for he is not merely a ripe scholar, at home with books and still, as in his fair youth, consumed with the passion for historical studies, but he is more, a man of vision with a poet's soul and an unwavering faith in the Church of God. It would scarcely be an exaggeration to say that his courage, his confidence in the future, his splendid daring have kept the University going through many dark and anxious years. He has been in the forefront of every progressive educational movement in the Church in this country for the last thirty-five years. With Monsignor Pace—par nobile fratrum—he was a member of the original Board of Editors of the Catholic Encylopedia. He had an outstanding part in encouraging the establishment of the first Catholic woman's college. He was the inspiration of the Catholic Educational Association. He brought into existence the Catholic Social Conference. He was the first mover in the work of the Catholic Teachers' College. I venture to say he has to his credit the establishment of more than a half dozen learned periodicals covering the fields of Philosophy, of History, of Pedagogy, of Charity and bringing credit and recognition to the labors of Catholic Scholars.

He has covered the grounds of the University with great buildings and the promise of a noble Shrine to the honor of Mary Immaculate. No man could have been more unselfish than he has been. That the cause of Catholic Education might flourish, this gentle scholar, laying aside the hesitations of his natural temperament, has gone far and wide to seek the necessary funds to build up the University and has often borne without complaint, the humiliations that his self-sacrifice met with. Nay, more he has given of his own means generously, almost imprudently, to the University. His cherished library has passed from his shelves to those of the University. He has made the University loved, for high as are his attainments and rare as his scholarship, he is a man with a heart whom to know is to love.

I therefore, move, your Eminence, that the Bishops present at this meeting and I think they will speak in this matter for all the Bishops of the United States, express to Bishop Shahan their sincere regret at his resignation and their high appreciation of his long, devoted and most meritorious services to the Church in this country in the varied fields of educational effort which he has happily and successfully cultivated.

September 1932.—Cardinal Gibbon's letter to the Hierarchy—

"It is indeed beyond comprehension that any one who sincerely loves Jesus should be cold or indifferent to His Mother. But if all generations should call her blessed, and if the peoples of the earth should glory in her protection, we in the United States have a particular duty to honor Mary Immaculate as the heavenly Patroness of our country. Let us also pay her the tribute of public honor in a way that will lead all our people to a fuller appreciation of Mary, the perfect woman and the surpassing model of motherhood. As Pope Benedict has declared, it is eminently fitting that the devotion of American Catholics to the Mother of God should find expression in a temple worthy of our Celestial Patroness. May the day soon dawn when we shall rejoice at the completion of so grand an undertaking, for, as the Holy Father says in commending the project of the National Shrine of the Immaculate Conception,'our human society has reached that stage in which it stands in most urgent need of the aid of Mary Immaculate, no less than of the joint endeavors of all mankind.' "

The National Shrine had the honor of a visit from His Eminence, Jean Cardinal Verdier, Archbishop of Paris and Superior General of the Sulpician Fathers. Cardinal Verdier walks

with the mighty and the great in Paris, but he also walks with the poor. The crimson robes of nobility and the black robes of the simple priest he wears with the same humility. He has been at all times the friend of the poor—at no time more so than in these days of woe and want. Only a few months ago, His Eminence ordered an ambitious program of building in the Archdiocese of Paris. He wished to help the unemployed by giving them work. He is a Vincentian in spirit and in fact, if not in name.

October 1932.—Among those at the Eucharistic Congress at Dublin, Ireland, who were very solicitous about the Shrine was the Papal Nuncio, His Excellency, Most Rev. Paschal Robinson, O.S.F., and the late President of the Irish Free State, Mr. William Cosgrave, who on his last visit to Washington, called at the Shrine.

A recent letter of sympathy on the death of Bishop Shahan from former British Ambassador, Sir Esme Howard, now Lord Howard of Penrith, contained an earnest inquiry about the Shrine.

The numerous pillars and walls of the Memorial Chapel are covered with Roman Travertine marble on whose mild gray surface will be carved in fine black letters, memorials of departed relatives, friends or benefactors.

Soon a proper altar, in black and white marble, will be erected in the center of the Memorial Chapel, where Masses and special prayers will be offered up for all whose names appear on the Memorial Tablets, both living and deceased. One hundred and four Masses are shared in during the year and in the spiritual benefits of many priests and sisterhoods throughout the country.

The Salve Regina Office has been literally swamped with condolences about the death of our Beloved Rector Emeritus, Bishop Shahan. Much as we would like to answer each one personally, we find it impossible under present circumstances. Our sincere thanks for the thoughtfulness of our friends are hereby recorded.

November 1932.—On Saturday, October 15th, the Mother Superior of the Sisters of Mercy of Pittsburgh, accompanied by members of her council, were present at the High Mass said in the National Shrine, where they received Holy Communion. The Mass was in commemoration of the first pier erected and donated in the southern wing of the Shrine by a religious community in honor of their foundress.

The gift is wonderful in itself, but this tribute to Mother McAuley and the seven pioneer Sisters who came to the United States and to Bishop O'Connor, who brought them here, is augmented by the addition of the other five Bishops of Pittsburgh. It is a most remarkable monument of gratitude and love for the foundress of this illustrious order and their Bishops in the diocese of Pittsburgh.

December 1932.—The meeting of the Building Committee of the National Shrine of the Immaculate Conception was held on Thursday, November 3rd at Cardinal Dougherty's office in Philadelphia, Chairman of that committee. Monsignor Lavelle, Monsignor McKenna and John J. Sullivan, Esq., attended the meeting, at which Archbishop McNicholas of Cincinnati was elected a member to succeed the late Bishop Shahan. Three members of the Committee, Archbishop Curley of Baltimore, Monsignor Ryan and Mr. Martin were unable to be present due to previously made engagements.

A tablet in the Shrine records the death of Sister Louise, Ph.D., of Concordia, Kan., who with her Sister, Mother Antoinette, provided the funds for the construction of the first Salve Regina Chapel, which was built in the rear of Caldwell Hall. Mass was said for the repose of her soul in the Crypt of the Shrine.

Word was received recently of the death of Mrs. Hanorah Murphy, mother of Miss Margaret Murphy, who for many years was secretary of the Detroit Salve Regina Chapter, one of the outstanding chapters in the United States always recognized for its constant zeal and effort to promote the interests of the Shrine.

Two noteworthy utterances of two distinguished churchmen are here recorded for Catholic women throughout the States—from Cardinal Gibbons—"I feel assured that our Catholic women will not rest until they have raised in honor of the Immaculate Mother of God, the glory of their sex, a church which shall forever proclaim their affectionate and generous hearts and their well-known readiness to make many sacrifices in furtherance of the great works of our holy religion."

Cardinal O'Connell—"There is no doubt that this eminently worthy project will appeal to

the Catholics of America and that in due time they will see dedicated a fitting Shrine to Mary Immaculate, the Patroness of their beloved country."

January 1933.—A noted Trustee of the Catholic University of America, Thomas Hughes Kelly, died Sunday January 22nd in the Neuilly Clinic, France after an illness of several months. The funeral was held in St. Patrick's Cathedral in New York City and the Most Reverend Auxiliary Bishop of New York, John J. Dunn, pontificated. The Rector of the Cathedral, Rt. Rev. Msgr. Michael J. Lavelle, pronounced the eulogy. Among the many organizations with which Mr. Kelly was associated, the following sent deputations—the Catholic University of America, the Catholic Summer School of America, the Knights of Malta, St. Vincent's Hospital, the New York Foundling Hospital, the Catholic Historical Society, The French Institute, the Friendly Sons of St. Patrick and the American Irish Historical Society. Many Sisters also were in the congregation. The Rector Emeritus of the Catholic University of Washington, D. C. represented the University.

February 1932.—Pope Pius XI has added to the supremacy of service that is the boast of the world, Rev. Dr. Ignatius Smith, O.P., declared in a sermon in the Crypt of the National Shrine in celebration of the eleventh anniversary of his coronation as Pontiff of the Holy Roman Catholic Church. Outside the Catholic Church his voice has sounded the one sure note in a welter of discordant and uncertain leadership. In closing, Fr. Smith, O.P., expressed appreciation to Most Rev. Pietro Fumasoni-Biondi, Apostolic Delegate, who presided at the services for having called together the convocation, so that he and others could express publicly not only our fealty and loyalty to the Holy See, but also our filial love and affection for our Holy Father himself.

Monsignor Fillipo Bernardini, for thirteen years Dean of the School of Canon Law at Catholic University, has been named recently by Pope Pius XI as Apostolic Delegate to Australasia. The new delegate is well known not only here but throughout the world for his works on Canon Law, both in book and pamphlet form.

March 1933.—The Catholic Daughters of Isabella recently on a visit to the Shrine placed a wreath of flowers on the tomb of the lamented Bishop Shahan.

An anniversary Mass for the late Bishop Shahan, former Rector of Catholic University, was sung in the Crypt of the Shrine on March 9th, which was attended by the students and faculty of the University.

The Rt. Rev. Msgr. Amleto Giovanni Cicognani has been selected to succeed the Most Rev. Pietro Fumasoni-Biondi as Apostolic Delegate to the Church in the United States. At this writing in February 1959 His Excellency has already been recalled to Rome by the new Pope, John XXIII and been elevated to the Cardinalate. He has a brother, who also has been a member of that exalted body for a number of years.

Pope Pius XI in a recent letter to the Cardinal Vicar Marchetti Selvaggiani, a letter in which he expressed the desire that the entire world should meditate upon the Agony of Our Saviour in the Garden of Gethsemane on the approaching first Thursday of the Holy Year, April 6th.

April 1933.—The National Shrine of the Immaculate Conception was the scene of a special program in observance of the world-wide Holy Hour decree of Pope Pius XI. Rev. Francis Augustine Walsh, C.M., preached the sermon, in which he urged his hearers to give frequent consideration to the love that prompted the death of Christ. The Blessed Sacrament was solemnly enthroned upon the altar throughout the services, which included the Litany of the Sacred Heart and Benediction. The student body of the University and the Sisters of Providence sang the hymns usually provided for the Holy Hour.

Thrice on Saturday morning last, Pope Pius XI rapped with a golden hammer upon the black marble cross in the center of the Holy Year Door of the Basilica of St. Peter's in Rome. At the third tap of the hammer, the cross broke and the door swung opening the Holy Year commemorating the nineteenth centenary of the Redemption by Jesus Christ. The opening of the Holy Door at St. Peter's was heralded by six trumpeteers outside the Basilica.

The Easter Sunday Exercises at the Shrine to which the public has been invited will close with a Solemn High Mass which will be sung

by the Director of the Shrine, Rt. Rev. Msgr. Bernard A. McKenna, D.D., at 10 A.M. Solemn Vespers followed by Benediction of the Most Blessed Sacrament will be held Easter Sunday afternoon at three o'clock.

Twenty-two prelates and laymen of the Catholic Church attended the semi-annual meeting of the Board of Trustees of the Catholic University of America at Washington, D. C. on April 26th with Archbishop Most Reverend, Michael J. Curley, Chancellor of the University presiding. Among the resolutions passed was the election of the Hon. Alfred E. Smith as a member of the Board of Trustees replacing the lately deceased Thomas H. Kelly.

In the Catholic University Bulletin for May, Archbishop Curley praised the work of Rt. Rev. Msgr. James Hugh Ryan, Rector of the University during the past five years in the following terms—"When the demands of the Rectorship weighed too heavily upon one of his advancing years and Bishop Thomas J. Shahan graciously retired from the leadership of the University, he had done so much to upbuild the lot of the University. He left behind him a record of achievement which immortalizes his name in the annals of American Education. He had planted the seeds of a great university and had seen the flowering of many of his hopes and aspirations. In April 1928, the Board of Trustees regretfully accepted the Bishop's resignation and called to the responsibilities of that post Monsignor James H. Ryan, a young man in years, but of proven scholarly depth with a fine record as an educational leader and an administrator of the National Catholic Welfare Conference.

The problems of the past five years have been such as to challenge the genius and energy of the most talented educator. Many of those problems are outside the control either of the University itself or its legion of Catholic supporters. One of the chief problems was the indifference of Catholics in general to higher education. Yet during the last five years the enrollment of the graduate students in Arts and Sciences in the Catholic University has increased almost 300 percent. The School of Canon Law has always been conceived as an auxiliary to the Bishops of the country in training diocesan officials expert in this field. During that period of time the enrollment has remained static, but the production of books, magazine articles and treatises by students and members of the Faculty has increased, almost 50 percent. His Eminence, Cardinal Fumasoni-Biondi, commended the School of Canon Law of the Catholic University of America to the Bishops assembled at Los Angeles in 1931 as one of the great canonical centers of the world and a force contributing largely to the smooth working machinery set up in our diocesan chanceries.

Mrs. John M. Ryan, mother of Right Reverend Monsignor James Hugh Ryan, Rector of the University, died at her home in Valley Vista on April 19th. Solemn High Mass was celebrated for the soul of the departed mother by her famous son, Rector of the University, in the Crypt of the Shrine. The eulogy was pronounced by Monsignor David T. O'Dwyer. Members of the faculty, their friends, families, students and members of the neighboring religious houses attended the funeral Mass. Monsignor Ryan and the Rev. Dr. Maurice F. Sheehy, assistant to the Rector, accompanied the body to its last resting place in Indianapolis.

1930. INVESTITURE OF DR. BERNARD A. McKENNA—SURROUNDED BY RELATIVES AND FRIENDS, OUTSTANDING DONORS TO THE NATIONAL SHRINE OF WASHINGTON, D. C.

NATIONAL SHRINE OF THE IMMACULATE CONCEPTION

WASHINGTON, D. C.

MAY 20, 1930

Investiture of the Director of the National Shrine
RIGHT REVEREND MONSIGNOR BERNARD A. MCKENNA, D. D.
Domestic Prelate of His Holiness Pope Pius XI

PROGRAMME

I

10 A. M.

The Investiture in the Crypt
Conferred by the Founder of the National Shrine
RIGHT REVEREND THOMAS J. SHAHAN, D.D.
Bishop of Germanicopolis

II

Solemn High Mass in the Crypt

Celebrant: Right Reverend Monsignor Bernard A. McKenna, D.D.
Deacon: Reverend William A. Ferry
Sub-Deacon: Reverend Mr. Raymond Ryder
Master of Ceremonies: Reverend Mr. Joseph J. Cox
Choir: Dominican Students

III

Sermon by the Right Reverend Bishop Thomas J. Shahan, D.D.

IV

Procession to Room A of the Crypt
General Reception

V

11:30 A. M.

Reception and luncheon for out of town friends
in Room M of the Crypt

VI

11:30 A. M.

Prelates and Clergy invited to Caldwell Hall, Room 12, Second floor

VII

1: P. M.

Dinner for specially invited Clergy at Caldwell Hall

MOSAIC GIFT OF BENEDICT XV AND PIUS XI TO THE NATIONAL SHRINE
ARRIVAL AT C. U. A., JUNE 30, 1930

TWO POPES, BENEDICT XV AND PIUS XI, GIVE SPLENDID MOSAIC TO THE NATIONAL SHRINE OF THE IMMACULATE CONCEPTION

THE IMMACULATE CONCEPTION OF MURILLO IN THE PRADO GALLERY AT MADRID

TAKES THREE YEARS TO COMPLETE THIS MASTERPIECE OF MOSAIC ART

PONTIFF ORDERS MOSAIC FOR NATIONAL SHRINE

Artist Completes the Preparatory Work on Painting From Which Copy Will be Made

---

Rome, Aug. 21.—Count Muccioli, Director of the Studio of Mosaics, in the Vatican, has finished the cartoons which will serve as models for the painting in oils, from which will be reproduced the mosaic of Murillo's "Immaculate Conception," which is to be a gift from His Holiness to the Shrine of the Immaculate Conception at the Catholic University in Washington. The cartoons were made from an authentic copy of the original painting which Count Muccioli was sent by the Pope to Madrid especially to make.

The gift of the mosaic of Murillo's "Immaculate Conception," for the Shrine at Washington, was the generous impulse of Pope Benedict XV. The death of that Pontiff prevented his keeping his pledge, but Pius XI faithfully respected it.

Count Muccioli Sent to Madrid

His Holiness sent for Count Muccioli and asked him to bring all the best photographs of the originals of Murillo. After an attentive examination, in which Pius XI gave fresh proof of his fine artistic sense, he chose the Immaculate Conception "la Purissima Bionda," which is kept in the Prado Museum of Madrid, as the model for the mosaic destined for the Washington Shrine. That picture is, in fact, by unanimous consent of artists, the most delicate picture of the Immaculate Conception that Bartolome Esteban Murillo ever painted. There are two paintings of the Immaculate Conception by this painter in the Prado Museum "la Purissima Bruna" and "la Purissima Bionda," so called from the color that the artist gave to the hair of the Virgin. There is a replica of the "Bruna" by the same Murillo in the Muse du Louvre in Paris. The "Bruna" has a great number of little angels around the figure of the Virgin, twenty-five in all. The "Bionda" instead has only five; but the picture of the Madonna, in both face and figure is much more perfect and prettier than the other.

The Pope having chosen this picture, told Count Muccioli to go to Madrid to take an exact copy. He also instructed the artist to take every care so that the work would be a worthy testimony of the Pope's affection for the United States and especially for the Catholic University of Washington.

Count Muccioli left after a few days furnished with a diplomatic passport by the Secretary of State and a letter of introduction to the Archbishop, Monsignor Federico Tedeschine, Apostolic Nuncio at Madrid. At the Spanish Capital the illustrious artist sent by the Pope was received with every respect and the Secretary of State through Signor Leanitz representing the Department of Education, ordered that he should be treated with the greatest consideration so that he might easily accomplish his work. His task was finished in three weeks and Count Muccioli returned to Rome bringing a true copy painted by himself on canvas, a really faithful reproduction, not only in design but also in color.

How the Work will be Done

The dimensions for the mosaic sent from Washington are 2.75 x 1.90 meters. The mosaics, therefore, will be larger than the original at the Prado; in this the figures are a little under life-size, while they will be a little above in the mosaic.

Count Muccioli thinks that the copy in oils will be ready by the end of the present year. A reproduction in mosaics will require at least a year and a half's work. Probably in three years the work will be ready for shipment to Washington.

While the Studio of Mosaics of the Vatican always has a large reserve of enamels in stock of all qualities and colors for the works, many new enamels of very fine colors, such as are merged in the delicate works of the great and gentle Murillo, are to be fused on purpose for

CARDINAL BORGONGINI-DUCA

CARDINAL BORGONGINI VISITS THE LIBERTY BELL IN PHILADELPHIA
Left to right—Mayor Clark, visiting Prelate, the Cardinal, and Msgr. Furey

the mosaic destined for the Washington Shrine. That the mosaic will be a work of the highest art, Count Muccioli's reputation as an artist gives assurance. The Count has directed the Studio of Mosaics in the Vatican for many years and has executed many notable works. Among his most important artistic achievements are a portrait in oils of Pope Benedict XV, and a large picture of the Apparition of the Sacred Heart of Jesus to St. Margaret Mary Alacoque, destined to be reproduced in mosaics and placed in the Vatican Basilica. In the Basilica all the pictures are in mosaics with the exception of one which is painted in oils on a slab of slate by Francesco Penni, a pupil of Raphael, showing the episode of Ananias and Sapphira of the Acts of the Apostles. There was no picture of the Sacred Heart of Jesus, the development of this devotion having taken place after the construction of the great Vatican Temple. Benedict XV regretted that while this devotion was making such a great and growing importance in our times, its traces should be lacking in the Basilica of the Prince of the Apostles. He, therefore, ordered Count Muccioli to make a large picture of the Apparition of the Sacred Heart. This picture has turned out a true work of art, worthy of the Vatican Basilica, being recognized as such by great artists and art critics whose opinion was asked. On the day of the Sanctification of the Blessed Margaret Mary Alacoque the picture on the canvas was exposed on the altar where it remained on view for some days, and the Pope Himself went to visit it. It was then taken to the Studio to be reproduced in mosaics.

LETTER TO REV. DR. BERNARD A. McKENNA

Rome, Nov. 21, 1923

Very dear friend;

I am glad to tell you that good progress is being made on the mosaic promised by the Holy Father to the National Shrine of the Immaculate Conception, at Washington.

The Holy Father has personally selected the Immaculate Conception of Murillo in the Prado Gallery at Madrid.

There is in the same gallery another Murillo with a greater number of angels, but the painting selected by the Holy Father is the best, both for the attitude of the Blessed Virgin, and the expression of her countenance. You will agree with me when you see the photograph that I am sending you under separate cover.

In the audience granted by the Holy Father on October 16th, to the Director of the Vatican Mosaic Works, he was commissioned to begin at once on the large Mosaic for the National Shrine of the Immaculate Conception.

The Murillo masterpiece will first be designed after the best copies in Italian galleries. The Director of the Mosaic Works will then go to Madrid and compare his sketch with the Murillo original in the Prado Gallery. On his return, the Roman artists will begin the reproduction in Mosaic of the great painting.

MONSIGNOR BORGONGINI-DUCA,
Secretary—Congregation for Extraordinary Ecclesiastical Affairs

BLESSING OF THE MOSAIC OF MURILLO'S IMMACULATE CONCEPTION ON NOV. 12, 1930 BY CARDINAL DOUGHERTY

Those present at the Blessing Sermon and Solemn Benediction were:

Cardinal Dougherty, Archbishop Hanna, Archbishop McNicholas, Archbishop Beckmann, Bishop Shahan, Founder of the National Shrine of the Immaculate Conception, Monsignor Bernard A. McKenna, Director of the National Shrine of the Immaculate Conception, Monsignor James H. Ryan, Rector of the Catholic University of America, Monsignor Pace, Vice-Rector of the Catholic University of America.

Bishops present;

Bishop Althoff, Bishop Barry, Bishop Brennan, Bishop Cantwell, Bishop Fitzmaurice, Bishop McAuliffe, Bishop McGovern, Bishop McNamara, Bishop Mitty, Bishop Morris, Bishop Murray, Bishop O'Hara, Bishop Rohlman, Bishop Schlarman.

Visitors to the Mosaic;

Cardinal O'Connell, Archbishop Glennon, Archbishop Shaw, Bishop Lillis, Bishop Walsh, Bishop Gannon, Bishop McGrath, Bishop Swint, Abbot Vincent George Taylor, Bishop Schrembs, Bishop Gallagher, Bishop Noll, Bishop Pinton, Bishop O'Hearn, Bishop McMahon, Bishop Howard, Bishop Schwertner, Bishop Busch, Bishop Kelley.

TEMPORARY ERECTION OF THE MOSAIC, CARDINAL FUMASONI ON LEFT; MSGR. McKENNA RIGHT

NOV. 12, 1930. BLESSING OF THE MOSAIC BY CARDINAL DOUGHERTY.

Others present at the Blessing were;
The Italian Ambassador, Nobile Giacomo de Martino, and the Counselor of the Embassy, Count Alberto Marchetti di Muraglio; The son of the Spanish Ambassador, Ramon Pedilla; The Secretary of the Spanish Embassy, The Rev. H. P. Langdon, O.S.B.; from Rome, John A. Coyle, Esq., Lancaster.
The Papal Knights: Patrick Haltigan and J. Leo Kolb.
The Honorary Knight of the Holy Sepulchre, Mr. McGrath.
Three Guards of Honor: The first formed by members of the Religious Houses; the second by twelve knights of the Holy Sepulchre; and the third by fifty Cadets of St. John.

Heads and members of the following Orders were present:
Sulpicians (Very Reverend Dr. Gilgan), Franciscans (Father Pascal), Oblates of Mary Immaculate (Rev. Leonard Sweeney), Dominicans (Rev. Timothy M. Sparks), Servites (Father Kennedy), American Calced Carmelites (Father McDonald), Spanish Discalced Carmelites (Rev. Edw. Franc, O.D.C.), Marists (Dr. Butin), Jesuits (Very Rev. Father Nevils, President of Georgetown University), Benedictines (Brother Xavier de Mattos, O.S.B.), Society of the Atonement (Brother Michael Sigrue), Augustinians (Rev. Father David Rubio, S.A.), Capuchins (Very Reverend Claude Vogel), Vincentians (Father Louis Angulo), Josephites (Very Reverend L. B. Pastorelli), Christian Brothers (Brother Director of St. John's College), Trinitarians (Brother Paul Anthony).

Master of Ceremonies of the evening: Msgr. Bernard A. McKenna, Assistant Master of Ceremonies: Rev. John H. Kennedy of the Oblates of Mary Immaculate.

The Choir of the Dominicans, lead by Reverend Father Sheehan, O.P., during the procession to the Mosaic, sang "Salve Regina" and their Compline Hymns.

The Dominicans assisted at the Blessing and at the Benediction.

The Sermon was preached by Bishop Shahan.

Fifty Cadets of St. John presented arms at the Blessing and also at the Benediction of the Blessed Sacrament.

The Knights of the Holy Sepulchre assisted at the Procession and acted as escort to Cardinal Dougherty.

Cardinal Dougherty was assisted at the Throne and also at Benediction by Dr. Guilday and Father Sweeney, O.M.I.

Bishop Shahan, Monsignor James H. Ryan, and Monsignor Bernard A. McKenna, accompanied Cardinal Dougherty from his Throne to the Mosaic and assisted at his Blessing.

A photograph of the Cardinal, the Italian Ambassador and some members of the Clergy was taken before the Mosaic, after Benediction of the Blessed Sacrament.

The Trustees of the Catholic University of America at their annual meeting heard the report of the National Shrine of the Immaculate Conception, which contained the news of the reception from the Holy Father of a beautiful mosaic of Murillo's Immaculate Conception.

They authorized Cardinal Dougherty as Chairman of the Building Committee to immediately cable to the Holy Father, thanks for the same.

Text of Cablegram

November 12, 1930

His Holiness Pius XI, Vatican City.

Three Cardinals, ten archbishops, seven bishops, Trustees of the Catholic University, Washington, at their annual meeting assembled, thank your Holiness with their whole heart for the most noble gift—The Mosaic of Murillo's Immaculate Conception—which will be blessed this evening by Cardinal Dougherty in the midst of a great concourse of bishops, priests, people and distinguished visitors who admire the glorious object of Catholic Art and return thanks to the Holy Father for His goodness and His exquisite choice from so many most beautiful Madonnas.

(signed) Cardinal Dougherty,
of Philadelphia

Response Cablegram to Cardinal Dougherty

Nov. 14, 1930
Vatican City

Holy Father grateful for message and pleased that Mosaic gives happiness, and bestows Apostolic Benediction on your Eminence.

(signed) Cardinal Pacelli

MARCH 1931—PAPAL BROADCAST OF PIUS XI TO THE C. U. A.

Cardinal Fumasoni-Biondi presiding, Msgr. Patrick McCormick and Msgr. Bernard A. McKenna assisting.

APOSTOLIC DELEGATE, C. U. OFFICIALS AND DIPLOMATS HEAR BROADCAST AT SHRINE

(By N. C. W. C. News Service)

Washington, Feb. 13.—The voice of His Holiness Pope Pius XI, broadcast throughout the world yesterday, was heard clearly and with evident emotion by a large and brilliant congregation assembled in the crypt of the National Shrine of the Immaculate Conception on the campus of the Catholic University of America, here, for a solemn Mass commemorating the ninth anniversary of the Holy Father's Coronation.

His Excellency, the Most Rev. Pietro Fumasoni-Biondi, Apostolic Delegate to the United States, presided at the Mass and, just preceding the broadcast proper, delivered a short address which was recorded by the talking newsreels. The Very Rev. Msgr. Paul Marella, Auditor of the Apostolic Delegation, was celebrant of the Mass. The Very Rev. John F. Fenlon, S.S., Provincial of the Sulpicians in the United States and Superior of St. Mary's Seminary, Baltimore, Md., preached the sermon.

The Rt. Rev. Thomas J. Shahan, Rector Emeritus of the Catholic University of America; the Rt. Rev. John M. McNamara, Auxiliary Bishop of Baltimore; the Rt. Rev. Msgr. James H. Ryan, Rector of the Catholic University; the Rev. Dr. John J. Burke, C.S.P., General Secretary of the National Catholic Welfare Conference; the Rev. W. Coleman Nevils, S.J., President of Georgetown University; numerous monsignori, the heads and members of religious communities with houses at the Catholic University, and the faculty and students of the University were present.

Diplomats Attend Ceremony

Also present were Nobile Giacomo de Martino, Ambassador of Italy to the United States; the Ambassadors, Ministers or other representatives of a score of other foreign countries, members of Congress, distinguished officers of the Army and Navy, and men and women prominent in civil life.

The transmission of the Holy Father's voice to the Shrine was arranged by the National Broadcasting Company. For this transmission, the broadcast of Station HVJ in Vatican City was picked up at the receiving point on Long Island and brought directly into the Shrine by an overland wire. Amplifiers established near the altar made the broadcast clearly heard in all parts of the crypt. Through this arrangement, the Apostolic Delegate and the congregation were listening-in to the broadcast of the Vatican City station and not a rebroadcast.

The long and colorful procession of ecclesiastical dignitaries entered the crypt of the Shrine while preliminary announcements were being heard through the large amplifiers near the altar. When all were seated, a voice coming through the amplifiers announced that the Holy Father would inaugurate the Vatican City radio station and would speak in a very few minutes. The Apostolic Delegate arose at this time and spoke as follows:

"The people of America have learned the Holy Father's thought through his writings which the American press, with its breadth of spirit, has given to the public. By this means his encyclical utterances have been brought quickly to the knowledge of all citizens. Today, we are to hear the voice of the Sovereign Pontiff speaking to the whole world. For this great privilege we are indebted to the National Broadcasting Company. We thank them, and we now turn our minds and hearts to the Vatican and listen to the word of the Vicar of Christ himself."

Message Heard in Silence

When the voice of His Holiness was heard the great crypt was entirely silent. This silence was not broken until the Holy Father had completed his address and Monsignor Marella began the Mass. As the words of His Holiness came to the congregation every one listened with the most marked attention. Prelates, priests, nuns, diplomats, high officials, teachers, students and humble workers sat motionless, listening closely to every syllable of the Pontiff's message. Many obviously were moved by the thought and beauty of the Holy Father's message. It was clear that all were impressed by the solemnity and importance of the occasion.

At the conclusion of the Mass, the Apostolic Delegate imparted the blessing to the congregation. Immediately following this, His Excellency received the diplomats and others in one of the rooms adjoining the crypt.

"Our Holy Father, Pius XI, the ninth anniversary of whose coronation we are happily celebrating today, had planned for himself the quiet life of the priest-scholar," Dr. Fenlon said, beginning his sermon. "Unambitious, humble, devout, of a gentle and studious disposition, he wished to spend his days in tranquil study, remote from strife and controversy, and to vary his studious life with priestly ministrations to the poor and the young. God had ordained otherwise. Taking him from his quiet pursuits, He plunged him into the midst of the agitated affairs of post-war Europe. From obscurity, he elevated him on a sudden to the highest office in the world.

Zeal, Capability, Tact

"One might imagine that this quiet scholar, thus suddenly snatched from his student's cell, would be unprepared for the great tasks imposed upon him by Divine Providence. His very first encyclical, however, on the Peace of Christ in the Kingdom of Christ, showed how deeply he had studied the modern world and its problems, how accurately he had diagnosed its diseases and how clearly he perceived the needed remedies. In that Encyclical he unfolded the program which during the last nine years he has followed so steadfastly to the enormous benefit of the Church and the world.

"In his zeal for the missions he has shown himself a successor to the Apostles. By his immense charity to the needy and the suffering he has proved to be the father of the poor. By his tactful, quiet and conciliatory spirit in dealing with the governments of the world, he has truly been the Father of Christendom. His Encyclicals are worthy to take their place in that great series of utterances from the Holy See, which, in modern times, have given such clear guidance to the Catholic world and shed so much glory on the Papacy."

One of the most forceful and intelligent benefactors of the Immaculate Conception was George L. Duval. It was he who was responsible for the chair of the Immaculate Conception at the Catholic University of America. This was the first chair in the history of all the Catholic universities in the world. Shortly after I had been appointed to take charge of the Shrine, Bishop Shahan had recommended the collection of a Marian library, which was to help us in the work of the building of the National Shrine.

Our small beginning was increased each year. Besides many interesting volumes given to the Marian library by Bishop Shahan, I happened to have friends in Rome who also were obtaining for the library many rare volumes of Mariana. Amongst these was the Rev. Gabriel Horn, O.P., who later became Rector of the Angelica and whose knowledge in such matters was invaluable. Later on the Rev. Rhoderick MacEachen, who at the time was working on a collection of catechisms from all over the world, markedly helped us with our collection.

In order to obtain so many Mariana books, a considerable budget was necessary to pay for them. It was George L. Duval, a layman, who came forward at this time. Besides giving $50,000.00 to endow the Chair of the Immaculate Conception at the University, he gave another $5,000.00, directing that the interest fromthis sum was to be used for purchasing special volumes for the Mariana Library. In so doing he became the originator of this valuable collection of books.

So great was his interest in the Dogma of the Immaculate Conception that he insisted on placing an indoor replica of Our Lady of Lourdes as part of the Shrine. This replica was placed at the far end where every Saturday afternoon a priest was at the confessional. For several years this was my duty. When the Chapel was decorated many prayers dedicated to Our Blessed Lady were painted on the ceilings in many colors and designs.

Besides this, Mr. Duval composed a prayer to the Immaculate Conception of Our Blessed Mother, which received the Imprimatur of Cardinal Gibbons and went forth far and wide to the clients of Our Blessed Mother. After his death, Mr. Duval's will was contested and both Bishop Shahan and I were called to the Court in New York to testify. The psychiatrist who was representing the contestants was asked by Judge O'Brien if he knew what the Doctrine of the Immaculate Conception really was. Upon his answering, "I do," the Judge asked him to explain it. The psychiatrist contesting the Will proceeded to give his explanation. His idea of the doctrine was not at all that of the Immaculate Conception but rather that of the Virgin Birth of Christ.

Then the Judge called upon Bishop Shahan to give the definition of the real doctrine of the Immaculate Conception. Bishop Shahan gave the real explanation of the dogma. Thereupon the Judge, seeing that the lawyer was acting on a false premise, dismissed the case.

HE DID NOT KNOW

A popular error regarding the doctrine of the Immaculate Conception found its way into a courtroom in New York City in the course of the hearing before surrogate John P. O'Brien of a suit brought by relatives of the late George L. Duval to break the latter's will by which more than $1,000,000 is left to Catholic charities, according to an account in the Brooklyn "Tablet," official organ of the Diocese of Brooklyn.

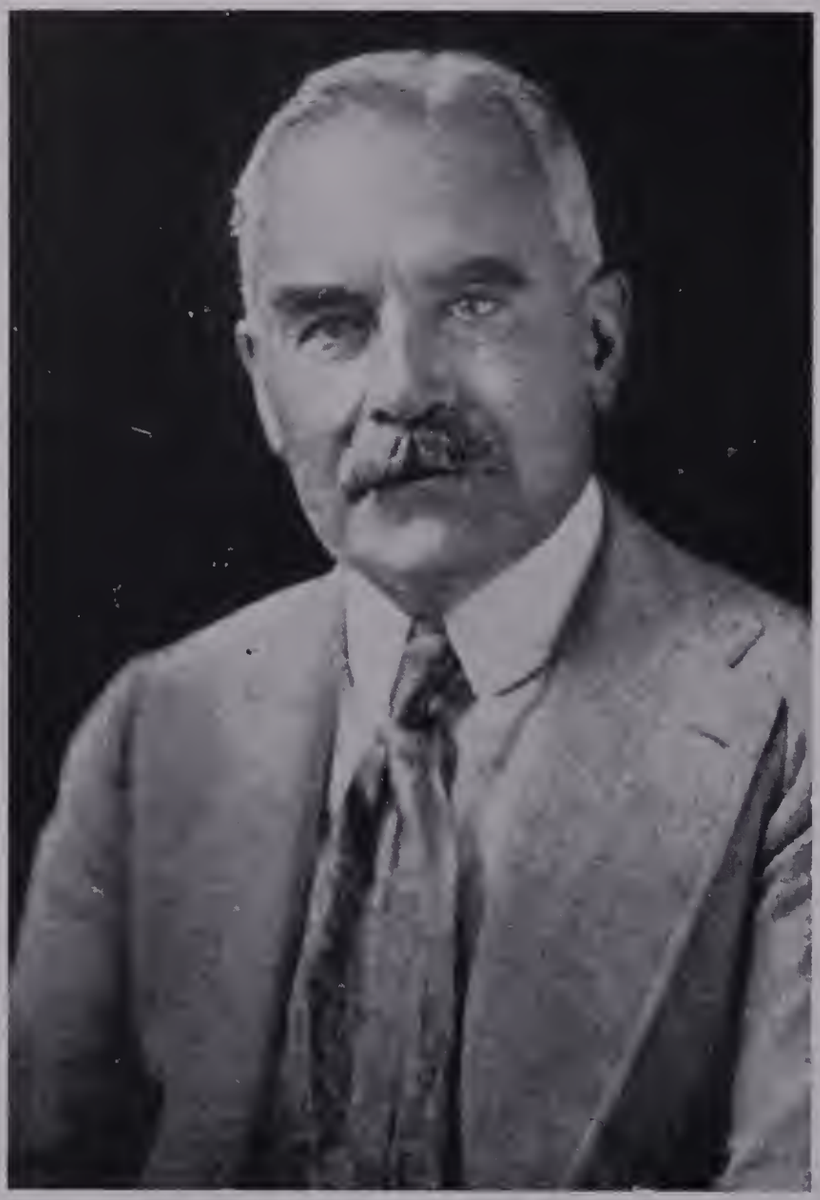
George Gordon Battle, counsel for the plaintiffs, sought to show that Mr. Duval was of unsound mind when he made the will, basing his contention on the allegation that the Catholic layman's devotion to the Blessed Virgin, and particularly to the Immaculate Conception, was so excessive as to show an "obsession" and thus explain an alleged "definite fixation" which caused the testator to manifest "marked adoration of his mother and a constantly opposed attitude toward his father."

Mr. Battle called as one of his witnesses, Dr. Henry A. Riley, expert on mental and nervous diseases and professor of neurology at the College of Physicians and Surgeons.

Part of the examination of Dr. Riley, as reported in the "Tablet," is as follows:

"By Mr. Battle:

"Q—State the relation between this obsession



GEORGE L. DUVAL

in his mind and the aversion to his relations. What did you conceive to be his obsession?

"A.—The belief that Mr. Duval was possessed with the idea that he was in some way connected with the tenets of the Immaculate Conception. Perhaps some basis might be laid for this in the fact that he was born in the same year in which the tenet of the Immaculate Conception was adopted by the Catholic Church. That might tend to make a preliminary fixation of that idea.

"By the Surrogate:

"Q.—Are you a Catholic?

"A.—No, sir.

"Q.—Do you know anything about the Catholic religion?

"A.—Not intimately; no sir.

"Q.—Where were you educated?"

"A.—Here in New York City.

"Q.—And at what college?

"A.—Yale College.

"Q.—Are you a graduate of Yale?

"A.—Yes sir.

"Q.—Did you make any study of religion there?

"A.—No, sir.

"Q.—Do you know anything about Catholic doctrines?

"A.—Not anything intimately; no, sir.

"Q.—Do you know what the Catholic belief is in the Immaculate Conception?

"A.—I have—yes, I think I do.

"Q.—What is it?

"A.—The belief that—that Christ was born of a virgin.

"Q.—That is your idea of the Immaculate Conception?

"A.—Yes, sir.

"The Surrogate: Go ahead, Mr. Battle.

"By Mr. Battle:

"Q.—State how this obsession in regard to the Immaculate Conception, how that would affect him; what relation that would have to his aversion to his relation?

"A.—That he was situated in a very similar situation to that of Christ; that is, that he was the son of his own mother without the intervention or without the collaboration of his father.

"By the Surrogate:

"Q.—Let me put one question, without any idea of it relating one way or the other to the controversy before us: Would you be surprised to be told that you are entirely in error as to the Catholic doctrine of the Immaculate Conception?

"A.—Yes; I would be surprised.

"Q.—Would you be surprised if I told you that the evidence here in the record, to wit, the long and comprehensive statement made by Bishop Shahan, clearly indicates that that doctrine is not the Virgin Birth; it has no connection with it?

"A.—Yes, I should be surprised.

"Q.—It would change your opinion as to what you just said if it were something entirely different?

"A.—Yes, if it was entirely different; yes, sir."

"On cross-examination," the "Tablet" reports, "Mr. France, of Wood, Molloy & France, attorneys for the deceased, brought out the point that Dr. Riley had never met Mr. Duval, that he was describing a purely hypothetical subject, that the description of that subject was erroneous in many parts, that he did have a regard for his father, that he was an extraordinarily competent business man— which fact was referred to in only a few words in the thirty-six-page question—and that his will mentioned Immaculate Conception only once. The Surrogate dismissed the case without submitting it to the jury."

"It would be interesting and unique," the "Tablet" comments in conclusion, "if some day after a wealthy Catholic dies and leaves nothing to charity, some church organization should sue the estate and endeavor to prove the testator was of unsound mind because he left nothing to that to which he was loyal and practiced."

MAY 1, 1918—CHAIR OF THE IMMACULATE CONCEPTION INAUGURATED IN McMAHON HALL WITH REV. BERNARD A. McKENNA, S.T.L., IN CHARGE OF WEEKLY CONFERENCES

It is the unique distinction of the Catholic University of America to have had the first chair of the Immaculate Conception. The purpose of this chair is to teach the life and example of the Blessed Virgin and to exhibit from Catholic Theology and History her eminent place in the plan of man's Redemption. Its institution was followed by a chair of the same name at Paris and later at Rome.

During the past ten years (1918-1928) this chair has functioned quietly but effectively by sending forth its students to proclaim and promote the great prerogative of the Immaculate Conception.

To the general books in English, which were the first aids to the Mariana students, were added owing to the zeal, devotion and erudition of the Rector Emeritus of the Catholic University, Bishop Shahan, rare and valuable books in Italian, Spanish, French and German. These formed the nucleus of the present extremely practical and very valuable collection of books now in our possession, the outcome of constant communications with every part of Europe as well as Asia Minor and Northern Africa.

The invaluable collections of the Pareri and of Bourasse; of encyclopedias in English and French; the wonderful work of Passaglia on the Immaculate Conception; the collection of works of love of the Spaniards on the Immaculate Conception from the days of John Gonzalez at the Council of Basle till the present days. These and a thousand other works are at hand in our Mariana Library for the students to peruse and study.

Art has been taken up so fully with the Blessed Virgin both in picture and in architecture that a separate department was founded in the Mariana Library. The collection of several thousand photographic reproductions are there in place as well as the subdivisions of Church architecture which refer to Our Blessed Mother. This department has been in constant demand by architects throughout the country and many artists and lovers of art have consulted it.

Within the last three years (1925-1928) all these collections, as well as many oil paintings referring to the Immaculate Conception and the Blessed Virgin and Child and the Popes from Pius IX to Pius XI, now happily reigning, have been arranged round about the Mariana Library.

This library has in this period been placed in a specially arranged suite of rooms, an actual part of the National Shrine Building itself.

This close proximity of the library to the Shrine gives the students an intimate spiritual connection between themselves and the patroness of the National Shrine, Mary Immaculate.

Many of the students who have followed these studies have instituted special courses in their own seminaries and colleges and are in constant touch with our Mariana work.

The lectures began in May, 1918, and were given in the Chapel of Divinity Hall. They treated of Christ and Mary, Mary and the Church, Mary and the World and the Immaculate Conception.

After introductory lectures I was appointed to the Chair of the Immaculate Conception and during the past ten years gave the following lectures.

CATHOLIC UNIVERSITY OF AMERICA

The Chair of the Immaculate Conception

MARIOLOGY

1919-1920

1. Mary's Immaculate Conception. Sinlessness. Perpetual Virginity.

2. Mary's Bodily Assumption into Heaven. Theological and historical development of the doctrine of the Assumption of Mary (M., Tu., W., Th., 4-5.)

1920-1921

1. The Origin and Growth of the Cult and Feast of the Immaculate Conception of the Blessed Virgin.

2. History of the Dogmatic Definition of the Immaculate Conception of the Blessed Virgin.

3. Enumeration and Examination of the

Documents pertaining to the Definition of the Dogma of the Blessed Virgin. (M., Tu., W., Th., 4-5.)

Seminar—Mary in the Catacombs and in the Fathers of the First Six Centuries (F., 4-5.)

1921-1922

1. Life of the Blessed Virgin. (a) Symbols and Prophecies of Mary. (b) Mary's Country, Family and Parents. (c) Her Nativity, Childhood and Education. (d) Her Espousal and Marriage to St. Joseph.

2. The Mystery of the Annunciation. Its Historical, Chronological and Theological Setting.

3. Mary's Journey to St. Elizabeth. The Magnificat. Critical examination. (M., Tu., W., Th., 4-5.)

Seminar—Study of the Marian Calendar from the Syrian, Aethiopic, Greek and Latin Breviaries. (F., 4-5.)

1922-1923

1. The Virgin Birth of Christ and Modern Radical Criticism.

2. The Purfication; its Significance and Appropriateness.

3. The Dogmatic and Historic Exposition of the Doctrine of the Immaculate Conception.

4. The Assumption of Mary, The Origin, Antiquity and Dogmatic Significance of this Belief. (M., Tu., W., Th., 8.30 a. m.)

Seminar—Topics for personal investigation. (F., 4 p. m.)

1923-1924

1. The Rise and Progress of the Cult and the Feast of the Immaculate Conception. (a) The Antiquity and Object of the Feast of the Immaculate Conception among the Greeks, (b) In Spain, (c) In England, Normandy, Flanders and Elsewhere from the Time of St. Anselm till the Council of Basle, (d) From Sixtus IV to the Council of Trent.

2. History of the Dogmatic Definition of the Immaculate Conception.

3. Enumeration of the Documents and Explanation of the Same, relative to the Dogma of the Immaculate Conception. (M., Tu., W., Th., 8.30 a. m.)

Seminar—Topics for personal investigation.

1924-1925

1. Presentation of Mary Types and Figures of the Blessed Virgin Mary in Old Testament. Prophecies regarding the Blessed Virgin. (M., Tu., W., Th., 8.30-9.30.)

2. Obscurity of Mary in the New Testament.

3. Testimony of Fathers of First Six Centuries concerning Mary.

Seminar—Examination of Papal Bulls concerning the Cult of Mary. (F., 4-5)

1925-1926

1. Mary's Secondary Mediatorship.

2. The Cult of the Blessed Virgin.

3. Marian Decrees of the Councils—From the Earliest Christian Times to the Council of the Vatican.

4. Collection of Bulls Given by the Roman Pontiffs concerning the Prerogatives and Cult of the Blessed Virgin. (M., Tu., W. Th., 8.30-9.30 a.m.)

Seminar—Examination of Papal Bulls concerning the Cult of Mary. (F., 4-5.)

1926-1927

I. 1. Proto—Evangelion. Gen. III, 15, "Inimicitias ponam". In relation to the Immaculate Conception.

2. Objections to the Sanctity of B. V. M., as interpreted from the Writings of St. Basil, St. Chrysostom and St. Cyprian.

3. Predestination of Mary.

4. Mary Expected, Foretold and Foreshadowed. (M., Tu., W., Th., 8.30-9.30.)

Seminar.—Study of Documentary Evidence of the First Six Centuries as contained in the Fathers. (F., 4-5.)

1927-1928

1. Cult of the Blessed Virgin Mary—Its various Divisions.

2. Our Lady in the Church.

3. History and Development of Blessed Virgin Mary Sodality.

4. Study of Doctrine of Blessed Virgin Mary from VI to XV Century.

Seminar.—History and Development of Painting of Blessed Virgin Mary in Spain from XIV to XX Century.

1928-1929

a. Introduction. The Divine Maternity and other Prerogatives of the Blessed Virgin. The Rise and Growth of the Cult of the Immaculate Conception. (First half year.)

b. Liturgies Treating of the Blessed Mother

ORDINATIONS IN THE SHRINE

from June 12, 1924 to Sept. 1932

Priests	*232*
Deacons	*609*
Subdeacons	*508*
Porters and Lectors	*417*
Exorcists and Acolytes	*556*
Tonsured	*500*
	2822

from the Earliest Times to the Eleventh Century. Critical Survey of the Fathers of the First Six Centuries in their Treatment of the Devotion to the Blessed Virgin Mary. (M., Tu., W., Th., 8-9.)

* * * * * *

Growing out of the study and teaching of the doctrine and devotion to the Blessed Virgin came the literary contributions to the little paper entitled "Salve Regina." These, though simple in themselves, did much to promote devotion to Our Blessed Lady and were instrumental in bringing to the public the two volumes *History of the National Shrine of the Immaculate Conception* and *Mary Book*, both of which have been well received. More than twenty-five million (25,000,000) copies of the *Salve Regina* were distributed in the last twelve years, each one having reference to Our Blessed Mother and particularly to her great prerogative—the Immaculate Conception.

Thus the National Shrine of the Immaculate Conception, fostered by the Popes, Bishops, priests and people, has been the instrument in the hands of Divine Providence to increase devotion to Mary Immaculate.

CONTRIBUTIONS OF THE FAITHFUL

By far the greater part of the contributions has come in small sums, mostly through the agency of the "Salve Regina" and "Christmas Card" offerings. Such modest donations have been always the backbone of our American Catholic construction work. They are the offerings of pure, unselfish faith, the widow's mite, and there goes with them an irresistible blessing of God.

Our Lady's chief benefactor to date has been the late Sir James J. Ryan of Philadelphia, who gave the munificent sum of One Hundred Thousand Dollars, not to speak of his time, active sympathy and experience.

Mr. George Logan Duval of New York gave Thirty-five Thousand Dollars for the beautiful Grotto of Lourdes Chapel in the Crypt. He gave also the sum of Sixty-Five Thousand Dollars for a Chair of Marian Theology.

The Misses O'Neill, of Baltimore, Md., gave by will the sum of Twenty-five Thousand Dollars.

For the Ceramic Mosaic of God the Father Mr. Frank Dougherty of Lancaster, Pa., gave the sum of Fourteen Thousand Dollars.

For the granite Corner-Stone Entrance to the Crypt Mr. John J. McVey of Philadelphia, and his sisters gave Ten Thousand Dollars.

Mr. Thomas J. J. Johnson, of Boston, Mass., gave toward the construction of the Crypt the sum of Ten Thousand Dollars.

Other generous donors who gave each Ten Thousand Dollars for Chapels and Altars were: Mr. Agnes Glennon, Pittston, Pa.; An Anonymous Friend, Brooklyn, N. Y.; Mr. Richard Reilly, Lancaster, Pa.; Miss Mary Keane, Hartford, Conn.; Mr. Charles and Miss Mary Driscoll, Hartford, Conn.; *Mrs. Sigourney Fay of Philadelphia, Pa.*; Miss C. Siena Simms of Florence, Italy; Mrs. William McCloskey of Philadelphia, Pa.; The Misses Magee of Philadelphia, Pa. In some cases these generous donors added considerable sums for the upkeep of their Chapels and Altars; The Misses Hickey of Washington, D. C., gave the sum of Five Thousand Dollars.

Mr. T. M. McGourty of Wilkesbarre, Pa., gave by his will the sum of Eight Thousand Five Hundred Dollars.

Mr. Hugh Lynch, of Chattanooga, Tenn., gave the sum of Six Thousand Eight Hundred Dollars.

Mrs. Mary Thompson, of Washington, D. C., gave the sum of Five Thousand Dollars.

Miss Margaret C. Dougan, of New York City, gave by her will the sum of Five Thousand Dollars.

Among the earliest contributors of substantial sums were Mr. John D. Ryan of New York, Five Thousand Dollars, and Rev. John D. Noll (now Bishop Noll) of Huntington, Ind., Five Thousand Dollars.

Only the brief space at our disposal prevents us from mentioning many generous contributors of sums less than Five Thousand Dollars.

This list is of March 25, 1931.

CHRISTMAS MAIL

The above photograph shows the Rev. Dr. Bernard A. McKenna, Director of the National Shrine of the Immaculate Conception, with his Office Force.

More than 5,000,000 Christmas cards were sent out from the office of the National Shrine. They were mailed at the rate of 180,000 each day and were put up in sacks of 100 boxes to the sack; 150 sacks was considered a fair day's work. A night and day force was constantly on duty.

Shipments were made to all parts of the United States and to foreign countries—to China, Japan, Canada, Korea, Hawaii, Porto Rico, the Philippines and the Strait Settlement.

We sincerely thank all our friends for their kind patronage, and take this occasion to extend to them our best wishes for A Happy and Prosperous New Year.

A NEW DEPARTMENT

Last year about 60,000 boxes of Christmas Cards left *Salve Regina* office, and the returns were so satisfactory that this year a New Department was opened, in order, to handle a greater number.

The space occupied covers over 1800 square feet, and is divided into a Store Room, a General Mailing Department, and Parcel Post. There has passed through this Department 210 packing cases each holding 1,000 boxes, and as these contain twelve cards each, the total number of cards sent out amounts to 2,520,000.

We wish to thank our loyal friends for the beautiful letters of appreciation, and also for their generous support, and we would be grateful if those who have not remitted would do so.

Salve Regina, December 1922, Vol. 9, No. 12

No. of Salve Regina Mailed		Additional Mailing including Salve Regina	
1916	185,000	500,000	Letters 1920
1917	370,000	500,000	Post Cards "
1918	740,000	25,000	Foundation Programs 1920
1919	989,000	33,691,700	Salve Regina 1916-1933
1920	2,136,000	2,441,651	Christmas Cards 1921-32 (Boxes)†
1921	2,110,000	100,000	Easter Cards 1923-33 (Boxes)†
1922	2,551,330	100,000	Lady of Washington (Pictures)
1923	2,809,000	48,000	Bulletins (12,000 for 4 years)

1924	2,316,480	37,406,351	
1925	3,396,161		
1926	2,760,065		
1927	2,895,704		
1928	1,980,000		
1929	2,899,360		
1930	2,025,600		
1931	1,608,000		
1932	1,320,000		
1933 (6 mos)	600,000		

	33,691,700		

The above does not include letters of Appeal sent to the Priests and Nuns and other Organizations also Invitations to Laying of Corner-Stone

†Many boxes were returned and the contents had to be examined, and cards counted to see that there were 12 cards in each box and then they were remailed.

Sources of Income Established

MAILING LIST
SALVE REGINA MAGAZINE
GREETINGS CARDS
SOUVENIR ROOM
MEMORIAL TABLETS

Bishop Shahan left in his will to the Catholic University for National Shrine 11,584.06

Bishop Shahan gave to Catholic

University 1909-1925	$13,000.00	
Gymnasium	5,000.00	
Engineering Bldg.	1,000.00	
Gibbons Hall	1,000.00	
National Shrine	1,000.00	
Benedictines (C.U.)	500.00	21,500.00
		33,084.06

Were it not for the testimony of Bishop Shahan regarding DUVAL BEQUEST it is probable that the $300,000 willed to Catholic University would have been in great jeopardy.

The Book of Monsignor Bernard A. McKenna "The Immaculate Conception" served in the court as a most valuable document as to the Doctrine of the Immaculate Conception.

SALVE REGINA OFFICE AND ADJOINING SALVE REGINA CHAPEL TO THE RIGHT

SALVE REGINA EMPLOYEES UNDER SUPERVISION OF JOHN J. McKENNA —1925

MAILING ROOM

1 *Rose McKenna*
2 *Dorothy Rooney*
3 Ethel Rooney
4 Anna O'Keefe
5 Bernadette Casey
6 Miss Coffee
7 Miss Conway
8 Marie Burch
9 Miss Younger
10 Miss Harrison
11 Miss Bailey
12 Ethel Bitting
13 Wm. Dudine
14 Lillian Brown
15 Maura Wolfe
16 Mrs. Seek
17 Miss Turk
18 Robert Wortman
19 Ursula Fessler
20 Catharine McGinnis
21 Miss Clabby
22 Mr. Brown
23 Edw. Kelly
24 Josephine Woulfe
25 John O'Donnell
26 Mr. Hauck
27 Mr. Connors
28 George Burgess
29 Lillian Fox
30 Mr. Beavers
31 Mr. Mulcahy
32 Mr. Tomelden
33 Mr. Murphy
34 Mr. McLaughlin
35 Mr. Rydzynski
36 Frances Rooney
37 Mary Casey
38 Basil Kelly
39 Mr. O'Herron
40 Mr. McBride
41 Mr. Denault
42 Mr. Gannon
43 Mr. Burkell
44 Mr. Gavin
45 Mr. Clarke
46 Mr. Smith
47 Mr. Bender
48 Francis Price
49 Mr. Sullivan
50 Francis Hoffman
51 Chas. Clause
52 Vincent Gallagher
53 Daniel Quigley

MAILING ROOM

Miss Coffee	In Charge
Mrs. Bittings	Assistant
Mrs. Seek	Machine
Mr. McLaughlin	Machine
Mrs. Fox	Machine
Catharine McGinnis	Machine
Miss Turk	Folding
Mr. Smith	Return Mail
Robert Wortman	Stencils
Mr. Rydzynski	Polish
Miss Younger	Typing
Chas. Clause	Vigil Lights

FILING ROOM

Maura Wolfe	Eastern
Mr. Beavers	Return Mail
Josephine Wolfe	Western
Ursula Fessler	Transfer Slips
Anna O'Keefe	Labels
Bernadette Casey	Labels
Lillian Brown	Labels

OTHER DEPARTMENTS

Mr. Dudine	New Names and Filing Same
Mr. Brown	Pledges and Bills and Supplies
Ethel Rooney	
Dorothy Rooney	Cash Room
Miss Conway	Examine Back Letters for Pledges
Marie Burch	Daily Mail
Miss Bailey	Filing Mail Slips

ARCHBISHOP MICHAEL J. CURLEY OF BALTIMORE
CHANCELLOR OF THE CATHOLIC UNIVERSITY

Bishop Shahan before the death of Cardinal Gibbons, whose last public act was the laying of the corner stone of the National Shrine in Washington, asked the bishops of the United States to give their support to the National Shrine of the Immaculate Conception. In response to this letter the then Bishop Curley of Florida wrote the following letter:

Episcopal Residence
St. Augustine, Fla.

Rt. Rev. and dear Bishop Shahan:

It is scarcely necessary for me to inform you that I am deeply interested in the splendid project of erecting on the grounds of the Catholic University in the National Capital a Shrine in honor of the Immaculate Mother Mary.

The encouraging letter of the vicar of Christ is bound to stir up national interest, and I am convinced that Catholic America will pulse with pride on the day of dedication of the proposed church.

The Catholic University of America belongs as such to this diocese of St. Augustine as it does to the Archdiocese of Baltimore. Every work of the University, therefore, every project for the welfare of the Faith and Christian education should be matters of real interest to every Catholic in the nation.

The erection of this Shrine will give an impetus to devotion to our Blessed Lady in America, and the increase in devotion will be in proportion to the interest displayed and the part taken in the great work by each diocese of the country.

Despite our poverty, we of this diocese hope to contribute our mite toward the erection of our Immaculate Mother's Shrine. Years from now whenever we enter it, we can do so with a legitimately proud feeling of at least part ownership.

May God's Holy Mother fill the hearts of the Catholics of America with loving generosity, so that the Shrine may soon be seen in all its splendor.

Sincerely yours Xt,
X Michael J. Curley
Bishop of Aug.

This letter was a very great encouragement to us when we learned later that Bishop Curley was to become Archbishop of Baltimore, succeeding Cardinal Gibbons. Bishop Shahan and I were greatly elated knowing from the tenor of Bishop Curley's letter that the National Shrine would have a great friend and advocate.

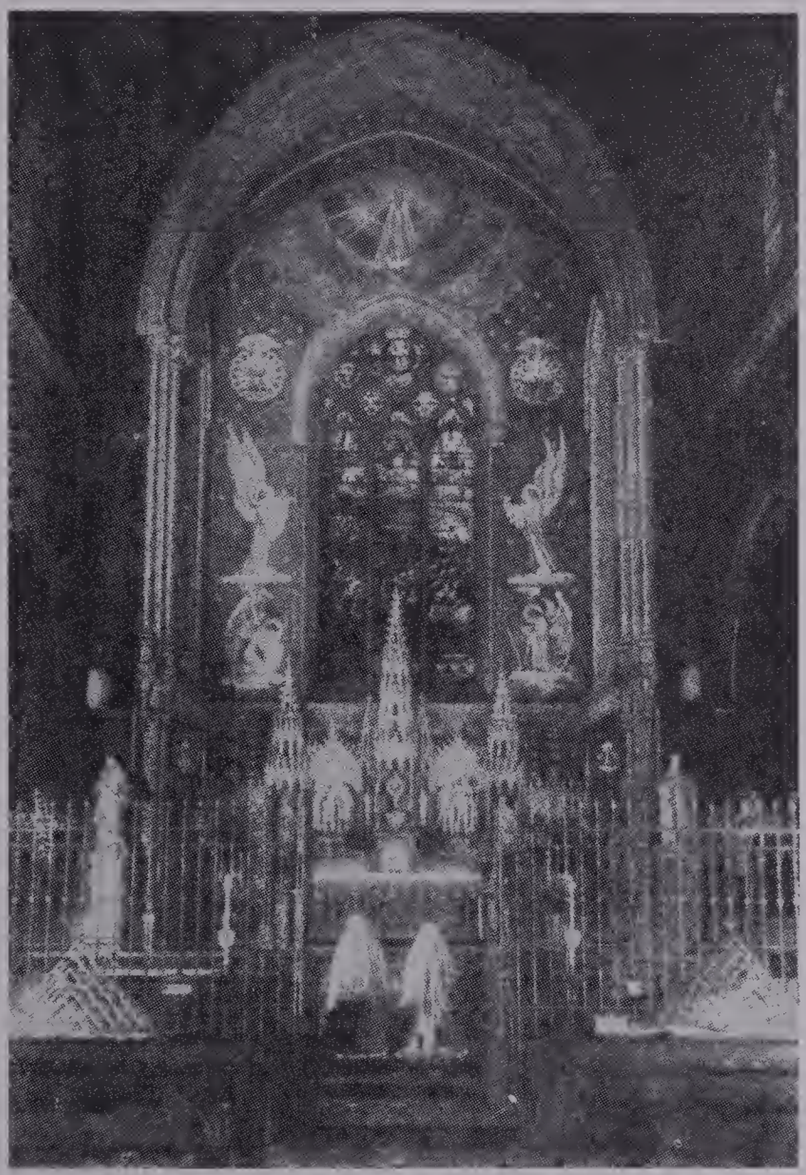
During the first years of Archbishop Curley's tenure of office he actually gave us great comfort and aid. But later, ill advised by some of his so-called friends who whispered in his ear that Bishop Shahan was giving too much time to the Shrine and not enough to the University, even inferring that some monies intended for the University had been used for the Shrine instead, Archbisop Curley reflected some misgivings in his attitude which he retained while convalescing abroad.

In the April, 1923 issue of Salve Regina Bishop Shahan stated that the National Shrine of the Immaculate Conception at the Catholic University is not being built out of University funds, but out of its own specially donated funds.

"It has transpired," said Bishop Shahan, "that there is some misunderstanding as to the financial relations of the Catholic University and the National Shrine. The funds of each are kept strictly apart and so appear in annual reports. From the beginning the trustees of the University decided that no building contracts should be let on the Shrine for which the necessary funds were not available, and this rule is strictly adhered to as the holy work progresses."

When upon his return his momentary misgivings were dissipated, he addressed a body of students at the Catholic University and with the nobility of his noble heart apologized for having misunderstood certain affairs relative to the Shrine. His devotion to the Shrine again increased. His impetuous and straightforward character could not remain under such whispered misconceptions.

This showed itself later, particularly when I sent him my letter of resignation as Director of the National Shrine. This letter read as follows:



CONVENT OF THE REPARATRIX, NEW YORK CITY
FROM WHICH MSGR. McKENNA SENT HIS RESIGNATION

CONVENT OF MARY REPARATRIX
14 East 29th Street
New York
May 2, 1933

Most Rev. Michael J. Curley, D.D.
Chancellor, Catholic University
Washington, D. C.

Dear Archbishop Curley:

Today is the twenty-fifth anniversary of the above Convent and as I was here at the opening twenty-five years ago, I was invited to be present today and help them celebrate.

I gave benediction last night, will celebrate Mass for them this morning and be present this evening with Cardinal Hayes, who will be celebrant at the Solemn Benediction, as today is the feast of Mary Reparatrix, or Mary at the foot of the Cross—the special feast of this congregation.

I knew them in Jersualem, I knew them in Rome, I knew them in Ireland and was with them twenty-five years ago when they came to the United States. It may not be a mere incident but rather Providential that I, too, today—this feast of Mary, standing at the foot of the Cross—will stand with her whilst handing in my resignation to the Catholic University of America, through you, its Chancellor, and that I hereby do.

After the last two meetings of the Board of Trustees, my determination was made and I asked my ordinary, Cardinal Dougherty of Philadelphia, to please give me a place in my own diocese, and this he has graciously done.

It is with deep heartfelt regret that I make this move, but it is not done hastily. With prayer, long and deep study and advice from those impartial in the matter, have I come to this conclusion and hence my resignation to you, the Chancellor of the Catholic University of America. With every best wish for the Catholic University of America and with my earnest prayer for the National Shrine of the Immaculate Conception, I remain,

Yours sincerely and respectfully
in Christ,
Msgr. Bernard A. McKenna

He immediately sent a courteous reply showing his appreciation of the work I had done as Director of the National Shrine. His letter reads as follows:

ARCHBISHOP'S HOUSE
408 N. Charles St.
Baltimore, Md.
May 6, 1933

Rt. Rev. Msgr. Bernard A. McKenna,
Shrine of the Immaculate Conception,
Catholic University,
Washington, D. C.

Dear Monsignor McKenna:

I am sorry that I did not see you yesterday afternoon when at the University.

I received your wire Thursday evening, and I cannot tell you how sorry I am that you must sever your connection with the Shrine of the Immaculate Conception.

You have done magnificent work in connection with the Shrine, a work which no one can appreciate fully. You gave it the best that was in you, and to that work you brought unprecedented zeal, fervor and real devotion.

I am writing to ask you to turn over to Monsignor O'Dwyer, as Procurator of the University, books, offices, or to be brief, whatever has to do with the work of the Shrine.

We will be only too happy to have any suggestions you wish to make. If you have anyone in mind whom you would like to suggest to carry on the work you are obliged to give up, we would be pleased to know the names of any Priest you may think of.

Again, I repeat my regret that you are going from us, and I want to thank you from the bottom of my heart for the great work you have done for Our Blessed Mother. May God bless and prosper you in your new field.

Yours sincerely,
X Michael J. Curley
Archbishop of Baltimore

Notwithstanding this letter accepting my resignation, I received word one day in my class of Mariology that Archbishop Curley wished to speak to me on the phone. When I got in contact, he asked me to come over to Baltimore immediately. Laughingly I responded that I would miss my dinner between the two houses, to which he replied, "Come over on the 11:00 A.M. train and you will be in time for dinner here."

I arrived some time before lunch. After our meal he took me to his room and we discussed my resignation. I told him that I had sent a copy of my resignation to Cardinal Dougherty of Philadelphia and that the Cardinal had already appointed me pastor of Holy Angels Church there. Thereupon Archbishop Curley urged me to take a train to Philadelphia immediately and to ask Cardinal Dougherty to let me remain at the Shrine. I took the first train as directed and found Cardinal Dougherty at his home. He received me very graciously and we talked the matter over. In the end he left the decision to me. But recognizing the changed conditions of the Catholic University authorities in regard to the Shrine, I continued in my decision to stay with my Ordinary in Philadelphia as pastor of Holy Angels' Parish. I took the train back to Washington and let Archbishop Curley know my final decision.

But it was a heart-breaking effort to tear myself away from the Shrine, one between love and duty. The decision to resign from my labor of love had been reached only after the most serious deliberation and with the advice of my Confessor and of others who were interested in the great work of the Shrine. The following letter from Msgr. Edward McGoldrick, who had been the nearest and dearest friend of Bishop Shahan during more than sixty years, is especially interesting and revealing in this connection. It reads as follows:

ST. CECILIA'S RECTORY
84 Herbert Street
Brooklyn, N. Y.

May 2, 1933

Rt. Rev. Msgr. Bernard A. McKenna, D.D.
Shrine of the Immaculate Conception
Catholic University, Washington, D. C.

My dear Bernard:

Since your last visit to St. Cecilia you have been in my thoughts very often.

In the first place, let me thank you for the confidence you place in me; it is acceptable and flattering.

The more I think of your very serious position and the step you are about to take the more satisfied am I that it is the only step to be taken. His Eminence, your distinguished Archbishop has sized up the situation at Washington most perfectly, as one solicitous for your welfare and as one looking on from a higher elevation than ours and whose mere suggestion we should accept as a command, as the expression of God's will. His Eminence has grasped the situation most pefectly and realizes that your position at the University would very soon be intolerable, nay heartbreaking. I believe you will go through life blessing His Eminence for his kindly and pastoral thought for your welfare at this critical event in your life.

You are acting on the line of obedience and and therefore you cannot go wrong. If His Eminence told you to remain at the National Shrine you would do it unhesitatingly, nay cheerfully; hence have no regrets on leaving a pathway strewn with thorns and where you were not appreciated.

The great work of your life, the erection of a temple in honor of God's Mother will be accomplished; it cannot stand in its present condition; the wish and prayers of four Popes, of bishops, and priests and religious and of millions of the faithful throughout the United States will not be unanswered. If the erection of the Shrine falls through, then will the Catholic University of America have failed most egregiously.

Be of good heart, you have done well for eighteen years on working for the honor of Our Blessed Mother Mary. She will protect you and see that the work for which you labored and toiled so assiduously and heroically will be carried out to a glorious completion; even more magnificent than you or the dear deceased Bishop Shahan ever dreamt of.

With esteem and best wishes bestowed on
Yours fraternally

Edward J. McGoldrick

Pastor, St. Cecilia's Church, Brooklyn, N. .Y.

The friendly reception I received when I came to Holy Angels Church in Philadelphia from the Cardinal and Bishop Lamb, Auxiliary bishop, as well as from the priests and people, lifted my spirits, the more so in that I felt fortified by the prayers of all my friends in Washington. These included Bishop McNamara, priests and sisters, and many lay people. Bishop McNamara wrote me as follows:

St. Gabriel's Rectory
26 Grant Circle
Washington, D. C.

The Right Rev. Bernard A. McKenna
Church of the Holy Angels
Oak Lane, Philadelphia, Pa.

My dear Msgr. McKenna:

Just a line to wish you the greatest success and happiness as Pastor of the Church of the Holy Angels. I know that you will miss the Shrine, but you will find many compensations in parish work. The response of the people to a shepherd like yourself will be most consoling.

The parishioners will thank God for a pastor so willing to spend himself for God and souls.

Thanking you for your kindnesses to me on various occasions and wishing you every blessing, I am,

Yours very sincerely,

X John M. McNamara

Another message especially gratifying to me was the letter on this occasion from Archbishop John F. McNicholas of Cincinnati. A year earlier, on receiving the sad news that Bishop Shahan had died, he had sent me the following telegram, dated March 9, 1932:

Right Rev. Msgr. Bernard A. McKenna—The death of Bishop Shahan was the greatest shock to me. No one will miss him as you will. Your message came in time to give me the consolation of saying Mass for him this morning. If you are still of same mind that I should preach I shall be happy to pay a last tribute to our good friend.

X John F. McNicholas
Archbishop of Cincinnati

Now upon learning of my leaving the Shrine to become pastor of Holy Angels, he wrote me the following congratulatory letter:

Archbishop's House
5418 Moeller Ave.
Norwood, Ohio

Right Rev. Msgr. Bernard A. McKenna, S.T.D.
Holy Angels Rectory
Oak Lane, Philadelphia, Pa.

My dear Bernard:

I wish to offer you my sincere congratulations on your appointment as Pastor of Holy Angels Church, Oak Lane. While I express these congratulations, however, I feel the greatest regret that the Shrine must lose your devoted services. No one will ever be found, I fear, who will put his whole heart into this great and noble temple as you have done.

I will of course try to look you up whenever I get a chance to stop off in Philadelphia.

Wishing you the greatest measure of success possible in the ministry of souls, which I know affords you great consolation, I am

Faithfully yours in Christ,

X John F. McNicholas
Archbishop of Cincinnati

The June issue of the *Salve Regina* carried the following note on my resignation

On learning from Cardinal Dougherty that he had sent his resignation as Chairman of the Building Committee of the National Shrine of the Immaculate Conception at the meeting of the Trustees of the Catholic University of America on the 26th of April 1933, and that his resignation was final, Monsignor Bernard A. McKenna, who belongs to the Archdiocese of Philadelphia, sent his resignation to Archbishop Michael J. Curley, the Chancellor of the Catholic University, on Tuesday, May 2nd, and on the same day he was appointed Rector of the Church of Holy Angels, Oak Lane, Philadelphia.

The same issue carried a tribute from Rt. Rev. Msgr. David T. O'Dwyer, the Procurator of the Catholic University. It is entitled, "Resignation of Msgr. McKenna," and reads as follows:

The announcement of Monsignor McKenna's resignation from the directorship of the Shrine will cause deep regret to its friends and supporters everywhere. For nearly twenty years he put all the energies of his burning zeal into this cause. He counted no sacrifice too great if by it this great work to which he devoted his life could be advanced. All over the nation he made friends who bless him for the privilege he gave them in having an opportunity to build this great monument in honor of the Immaculate Conception, but in a higher degree, for having stimulated their devotion to Mary, the Mother of God.

Everybody who visits the Shrine and sees what has been done and what is planned, marvels both at the achievement and the promise. Beautiful and inspiring and noble as both are, they are merely symbols of the honor to the Mother of God, of the zeal and devotion to the Immaculate Conception, which have been instilled in the hearts of millions. Monsignor McKenna's efforts were directed to the establishment of a great edifice of piety, but he sought above all to make of this edifice an enduring memorial of the faith that the Church and the Nation are under the protection of the Mother of God.

Rt. Rev. Msgr. David T. O'Dwyer

My farewell letter, entitled "Our Friends" in the same June issue of the *Salve Regina* reads as follows:

Dear *Salve Regina* Readers:

I take this opportunity—now that I have severed my connections with the National Shrine of the Immaculate Conception—to thank all those who have so loyally supported me in my efforts to bring the Shrine up to its present proportions, as it has only been through your kind assistance that the Crypt of the Shrine has been completed.

I shall always remember with sincere appreciation your hearty cooperation and ask God to bless and reward you for the honor you have done to His Immaculate Mother.

One word more. May I ask you to remember me in your prayers that my efforts in the new work I am about to begin at the Church of the Holy Angels, 70th Ave. and York Road, Oak Lane, Philadelphia, may be successful.

I remain,

Sincerely and gratefully yours,

Rt. Rev. Msgr. Bernard A. McKenna

HIS EMINENCE
CARDINAL DENNIS DOUGHERTY
Archbishop of Philadelphia
CHAIRMAN
HIS GRACE
MOST REV. JOHN McNICHOLAS
Archbishop of Cincinnati
RT. REV. MSGR. BERNARD A. McKENNA
Catholic University of America
SECRETARY
DECEASED:
MOST REV. THOMAS J. SHAHAN
Late Rector Emeritus of the Catholic University of America
MOST REV. J. F. REGIS CANEVIN
Late Bishop of Pittsburgh

HIS GRACE, MOST REV. M. J. CURLEY
Archbishop of Baltimore
RT. REV. MSGR. JAS. H. RYAN
Rector, Catholic University of America
RT. REV. MSGR. M. J. LAVELLE
Rector, St. Patrick's Cathedral, New York
JOHN J. SULLIVAN, ESQ.
Philadelphia, Pennsylvania
CLARENCE MARTIN, ESQ.
Martinsburg, Virginia
DECEASED:
MR. WALTER GEORGE SMITH, ESQ.
SIR JAMES J. RYAN

National Shrine of the Immaculate Conception

Washington, D. C.

STATEMENT FROM

1913 to 1933

		RECEIPTS	DISBURSEMENTS
1913	Feb	2,564.00	
1915	Jan	31,136.83	1,262.51
1916	Dec 1	24,715.64	6,057.68
1917	June 30	16,546.72	5,304.60
1918	Oct 31	26,699.99	17,211.16
1919	Dec 31	109,219.80	47,420.83
1920	"	159,132.48	126,503.08
1921	"	164,231.84	121,497.79
1922	"	233,757.42	196,903.61
1923	"	262,367.42	281,320.34
1924	"	299,506.32	408,392.69
1925	"	282,015.03	382,699.43
1926	"	262,885.70	256,451.67
1927	"	248,835.53	242,687.83
1928	" Dec. to June	91,747.09	106,262.21
1929	June	188,120.06	184,564.65
1930	"	181,311.36	175,216.11
1931	"	370,951.42	273,485.27
1932	"	126,265.98	232,047.47
1933	" June to MAY	94,983.16	97,090.31
			808.60
		3,176,993.79	3,163,187.84
		3,163,187.84	
		13,805.95	
		711.88	Duval Bal
		808.60	Commercial Bank
		15,326.43	Cash
		1,486,109.08	Property
		1,501,435.51	
		* 350,022,00	Gold, Jewelry, Sacred Vessels
		171,560.33	Bequests Due
		14,501.04	Cards (Greeting) Books A-B
		2,037,518.88	Values left May 31, 1933

Gold Bullion	4,618.67
Jewelry	119,713.33
Sacred Vessels	225,690.00
*	350,022.00

ACCOUNTANTS, HASKINS & SELLS, OF BALTIMORE, MD.

At this point I would like to review a few events which happened after my resignation from the Shrine and my appointment to Holy Angels in Philadelphia in May of 1933.

BLESSING OF CHRIST OF THE ANDES ATTENDED BY MSGR. McKENNA ON TRIP TO EUCHARISTIC CONGRESS IN BUENOS AIRES, ARGENTINA IN 1934

FROM JUBILATE DEO BOOK
SILVER JUBILEE OF
DOMINICAN RETREAT HOUSE
ELKINS PARK, PENNA., 1932-1957

Right Reverend Monsignor Bernard A. McKenna, D.D., was appointed Spiritual Director of the League. The first officers were: President, Mrs. Francis Gowen; First Vice-President, Nancy Conway; Second Vice-President, Mrs. M. J. Wilson; Recording Secretary, Ruth Haley; Corresponding Secretary, Emma MacIntyre; Chairman of Promotion, Hanna Lyons; Assistant Chairman of Promotion, Mrs. John Voigt; Treasurer, Margaret Donahue.

May 30, 1934. The first Annual Communion Breakfast was held for retreatants and their friends. Monsignor McKenna celebrated the Mass. Rt. Rev. Monsignor Thomas F. McNally and Rev. C. M. Thuente, O.P., were guest speakers at the breakfast.

March 30, 1934

Rev. Sister M. Emmanuel, Superior
Convent of Our Lady of Prouille
Elkins Park, Pa.

Rev. and Dear Mother Superior:

Your esteemed letter of March 28, 1934 has been received. In accordance with Canon Law 686, Paragraphs 2 and 3 of the Code of Canon Law, I hereby approve the formation of an association or league of women interested in the Retreats at your Convent, said body of women to be under the protection of Saint Louis Bertrand.

It is understood that the object of this league is two-fold: first, to further interest in retreat work in general; secondly, to promote retreats at the Convent of Our Lady of Prouille, Elkins Park, Pa.

Permission is hereby granted for Benediction of the Most Blessed Sacrament and for an address to be given by the Spiritual Director at each monthly league meeting.

If the Right Reverend Monsignor Bernard A. McKenna accepts the Spiritual Directorship of said league he has my Permission and approval to do so.

With best wishes

I remain, my dear Mother,

Very sincerely yours,

✠D. Card. Dougherty
Abp. of Phila.

MASS CORAM CARDINALI
AT THE CATHEDRAL, PHILADELPHIA

A Solemn High Mass Coram Cardinali for the members of the National Laywomen's Retreat Movement sponsored by the Dominican Retreat House of Elkins Park, Pa. was said at the Cathedral of Saints Peter and Paul (Philadelphia), Sunday, October 13, 1946.

At eleven o'clock the colorful procession of prelates and clergy to the Sanctuary marked the beginning of the Mass. His Eminence, Dennis Cardinal Dougherty, at his throne was attended by Rt. Rev. Msgr. Thomas F. McNally, L.L.D., Pastor of the Church of the Immaculate Conception, Jenkintown, and the Very Reverend John F. Rowan of St. Charles' Seminary, as Chaplains.

The Mass was celebrated by the Rt. Rev. Msgr. Bernard A. McKenna, D.D., Pastor of the Church of the Holy Angels, Philadelphia, with Reverend John M. Manning, C.S.Sp., as Deacon and Reverend Stephen J. Landherr, C.Ss.R., Subdeacon.

The Very Reverend Cletus J. Benjamin, D.D., Chancellor of the Diocese, was the assistant priest and Rt. Rev. Msgr. Joseph Corr the Master of Ceremonies.

The Rector of St. Joseph's-in-the-Hills, the Men's Retreat House in the Archdiocese, the Rev. James W. Gibbons, D.D., delivered the sermon.

The entire church was filled with members of the Congress and their friends.

A committee of men from St. Joseph's-in-the-Hills acted as ushers and assisted the delegates.

The Cathedral Choir, composed entirely of male voices under the direction of Mr. Gerard Stief, rendered the singing.

Also present at the Mass were their Excellencies the Most Rev. George Caruana, D.D., then Papal Nuncio to Cuba; Most Rev. Emmett M. Walsh, D.D., Bishop of Charlestown, S. C., and Most Rev. Vincent S. Waters, Bishop of Raleigh, N. C.

Cum permissu
Dominican Retreat House

VOYAGE TO MANILA FOR EUCHARISTIC CONGRESS IN 1937

Right to left—Msgr. Wastl, Cardinal Dougherty, Bishop O'Hara, Msgr. Hawks, Father, later bishop, McCormick, Captain of Ship, Archbishop Byrne, and Msgr. McKenna

CARDINAL PACELLI STOPS TO PRAY JUST BEFORE HIS CORONATION AS POPE IN THE VATICAN
MSGR. McKENNA WAS ONE OF THE EIGHT CANOPY BEARERS FOR THE CARDINAL IN 1939

MSGR. McKENNA WAS ELECTED PRESIDENT IN 1941 OF THE AMERICAN CATHOLIC HISTORICAL SOCIETY, A POST WHICH HE HELD FOR THREE YEARS.

January 7, 1941

Rt. Rev. Monsignor Bernard A. McKenna, D.D., LL.D.,
President, American Catholic Historical Society,
70th Avenue and York Road, Philadelphia, Penna.

My Dear Monsignor McKenna:

During these troublous times it is feared that many historical documents may be lost or destroyed.

In order to save these treasures and have them put into permanent form and in a secure place, it is my desire that the work of the American Catholic Historical Society of Philadelphia be continued and encouraged.

This Society, founded in 1884, has already received the commendations of Archbishop Ryan and Archbishop Prendergast, and I am glad to give it similar commendation and approval because of the splendid work it is doing.

Much valuable research work has been done in the fifty (50) volumes which have already appeared. Historical students throughout the country have found these records a treasure-trove in which to substantiate the truth of many an historical subject. This valuable library, transferred from its original home and now housed in the Seminary of St. Charles Borromeo, provides a storehouse of learning and research on American Catholic history second to none in the United States.

I recommend the Society most heartily to the Reverend Clergy and laity of our diocese and trust they will enroll themselves in it in great numbers.

With sentiments of esteem and best wishes, I remain, my dear Monsignor,

Very sincerely yours,

✠D. CARD. DOUGHERTY.

RECEPTION IN HONOR OF CARDINAL DOUGHERTY

[Left to right—Miss McDonough, Msgr. McKenna, Bishop McCormick, Cardinal Dougherty, Msgr. Burns

ANNIVERSARY BANQUET OF AMERICAN CATHOLIC HISTORICAL SOCIETY, NOV. 14, 1944

MASS AT CATHEDRAL 1946

PROCESSION—50TH ANNIVERSARY OF HOLY ANGELS PARISH

Bishop J. Carroll McCormick preceded by Msgr. Bernard A. McKenna accompanied by two of his then assistants, Rev. David Feeley and Rev. Cornelius Devitt

HOLY NAME CONVENTION IN NEW YORK

Cardinal Hays assisted by Msgr. (now Cardinal) McIntyre and Msgr. McKenna

DINNER—50TH ANNIVERSARY OF ORDINATION OF MSGR. BERNARD A. McKENNA—1953 AT PHILA. BELLEVUE-STRATFORD HOTEL. BISHOP FULTON J. SHEEN RECEIVING CHECK FOR THE ORPHANS.

MSGR. McKENNA, BISHOP VON LIERDE, AND MSGR. McNALLY AT DINNER HONORING BISHOP VON LIERDE, PAPAL SACRISTAN.

AUDIENCE WITH POPE PIUS XII IN 1954

PILGRIMAGE OF CARDINAL SPELLMAN FROM FATIMA TO PARIS IN 1954
SOME PILGRIMS IN HOTEL DE VILLE (CITY HALL) OF PARIS

1903 — 1953

Golden Jubilee

OF THE

Ordination

OF

Right Reverend Monsignor

Bernard A. McKenna, D.D., LL.D.

Pastor of Holy Angels' Church

TO

The Holy Priesthood

BY

Most Reverend

Edmond Francis Prendergast, D.D.

Auxiliary Bishop of Philadelphia

ON

June Sixth, Ninteen Hundred Three

Banquet

tendered by

The Parishioners and Friends

OF

Holy Angels' Parish

AT

The Bellevue Stratford Hotel

Philadelphia, Pa.

Sunday Evening

6:00 P. M. May the Thirty-first

Nineteen Hundred Fifty Three

1933 — 1958

Testimonial Banquet

TENDERED BY

The Parishioners and Friends

OF

Holy Angels' Church

70th AND OLD YORK ROAD

PHILADELPHIA, PA.

TO THEIR PASTOR

RIGHT REVEREND MONSIGNOR

BERNARD ALOYSIUS McKENNA, D.D., LL.D.

in celebration of his

Silver Jubilee

AS

Their Spiritual Shepherd and Pastor

The Parish Auditorium

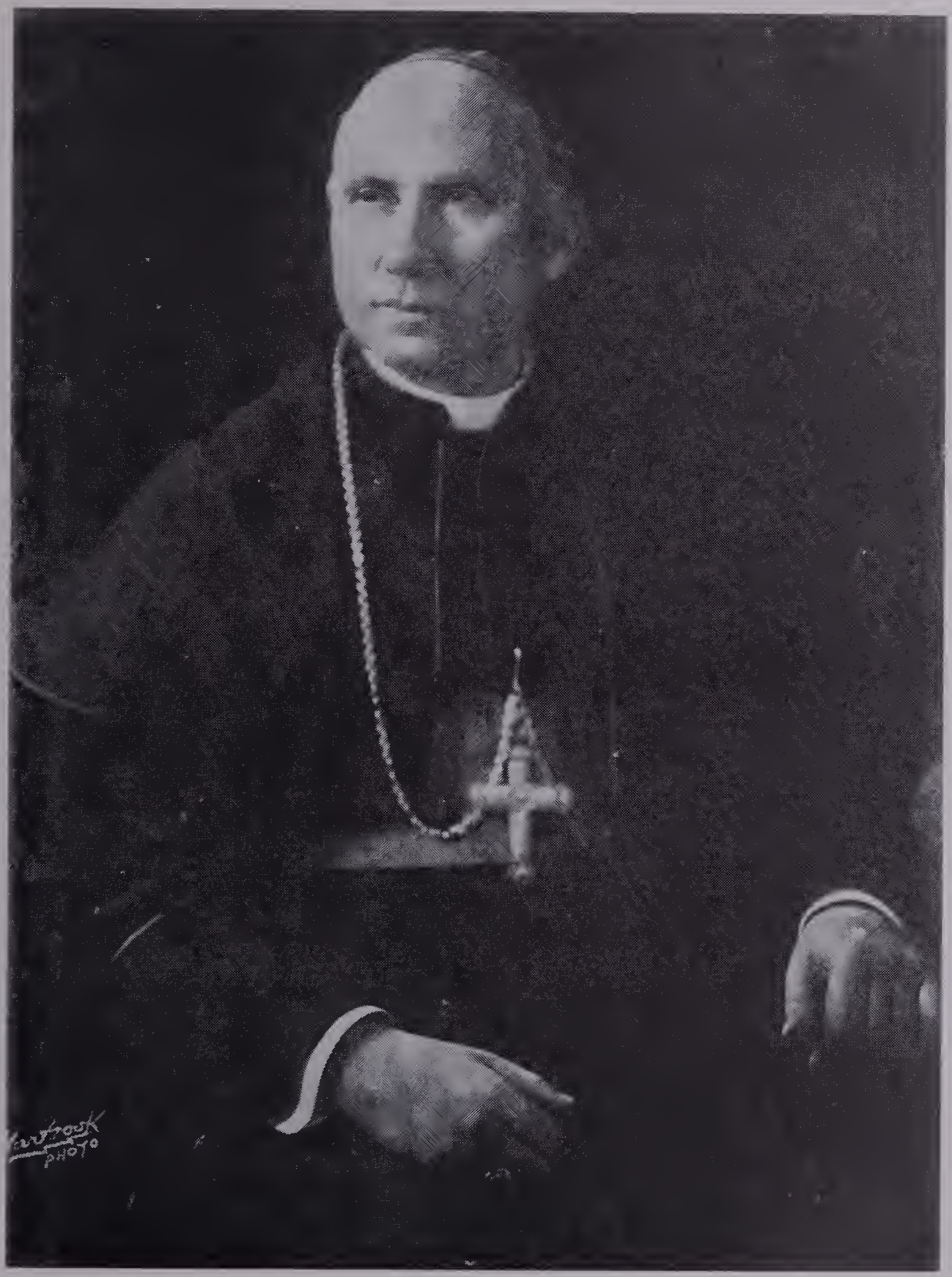
Sunday, Evening, June the first

Nineteen Hundred Fifty-Eight

Precisely at 6 P.M.

VINCENTIANS — ANNIVERSARY
Bishop O'Brien of Chicago presiding

GROTTO OF FATIMA AT HOLY ANGELS



CARDINAL FUMASONI-BIONDI

LETTER EXCERPTS FROM FUMASONI-BIONDI TO MSGR. McKENNA, MAY 12, 1928

May 12, 1928
1811 Biltmore St.
Washington, D.C.

Dear Mons. McKenna,

"The Mary Book" which you have kindly sent me, the second of the series descriptive of the National Shrine of the Immaculate Conception, merits the praise and gratitude of our priests and people.

The Mary Book is worthy of the National Shrine from which it issues forth, and I am confident, my dear Dr. McKenna, that it will be an inspiration and edification to the faithful and a practical aid of fostering a tender and abiding devotion to the Immaculate Mother of our Divine Redeemer.

(signed) P. Fumasoni-Biondi

LETTER EXCERPT FROM FUMASONI-BIONDI TO MONS. McKENNA, APRIL 15, 1948

April 15, 1948
Vatican City, Rome

Dear Mons. McKenna,

I remember distinctly how well you worked with Bishop Shahan on the C.U. Shrine project and your work in securing a burial crypt for the good Bishop in the Shrine.

(signed) Biondi

LETTER FROM P. CARD. FUMASONI-BIONDI TO MSGR. McKENNA, DEC. 1, 1954

Vatican City
December 1, 1954

Dear Monsignor McKenna:

The news that the final steps have been taken towards the completion of the National Shrine of the Immaculate Conception in Washington has brought great joy to me. This shrine to which you have contributed so much in so many ways will serve as an outstanding symbol of the love and devotion of the American people for Our Lady of the Immaculate Conception under whose patronage they have been placed.

With every best wish for a Happy and Holy Christmas and New Year, I am

Sincerely,

(signed) P. Card. Fumasoni-Biondi

LETTER FROM P. CARDINAL FUMASONI-BIONDI TO MSGR. McKENNA, MARCH 9, 1956

Vatican City
March 9, 1956

Dear Monsignor McKenna:

The enclosed photograph does indeed recall for me many pleasant visits to the National Shrine of the Immaculate Conception in Washington. I am very happy to hear that the American Catholics have so wholeheartedly responded to the appeals in behalf of the Shrine and that the means are now had for its completion.

Our Lord will bless abundantly all who have contributed to this glorification of His Immaculate Mother under whose special protection your great country has been placed.

I hope that you are well, dear Monsignor. As for myself I am enjoying good health, although my eyes are still troubling me greatly.

With every best wish and blessing, I am

Sincerely,

(signed) P. Card. Fumasoni-Biondi

CARDINAL OTTAVIANI

LETTER FROM A. CARDINAL OTTAVIANI TO MSGR. McKENNA, MAY 14, 1953

Piazza del S. Ufficio II
14th May 1 953

My dear Mons. McKenna,

For me it is a great pleasure to have this opportunity to offer you my sincere congratulations on the fiftieth anniversary of your ordination to the Holy Priesthood. What splendid memories you can recall and what merits you have gained during these fifty years! One has only to glance through the pages of that most interesting book, "A Song in Stone to Mary", to really appreciate what you have accomplished in Philadelphia and Washington.

The National Shrine in the Nation's Capital will always remain as a fitting monument to your zeal and energy and there I feel sure many other young American priests will be inspired with noble ideals for Church and Country. You set yourself a vast programme and worked hard to complete it.

With my congratulations go my very best good wishes for many, many more fruitful years in the Vineyard of the Lord. On that happy anniversary morning I shall remember you in my mass and also your dear departed sister Rose.

Yours most sincerely in Christ,

(signed) A. Card. Ottaviani

LETTER FROM CARD. OTTAVIANI TO MONS. McKENNA, DEC. 28, 1954

no address given
Dec. 28, 1954

My dear Mons. McKenna,

Many thanks for forwarding me "Salve Regina" which contains such a fine historical note about the National Shrine at Washington as well as your own publication of the Holy Angels. It must be, indeed, a great pleasure for you the progress that has been made there and also the numbers of pilgrims who have been visting it during the Marian year just concluded.

I hope that the new year will bring you all the blessings you wish and desire for yourself and all those who are under your spiritual care.

With sentiments of esteem I remain,

very sincerely in Christ,

(signed) A. Card. Ottaviani

HIS EMINENCE GIUSEPPE CARD. PIZZARDO, D.D.

LETTER FROM CARDINAL PIZZARDO TO MSGR. McKENNA, JULY 27, 1953

Vatican City
July 27th, 1953

Very Reverend and dear Monsignor,

I have here on my desk the beautiful and specially bound copy of "A Song in Stone to Mary," which you so kindly sent me some time ago. I kept the book at hand, hoping for a moment of leisure in which to enjoy reading it.

This magnificent book is almost an encyclopedia of the history of the Church in the United States since 1884, when the National Shrine to Our Lady was first thought of at the Third Plenary Council of Baltimore. It is most fitting that the fulfilment of this holy dream of "America's Most Inspired Dreamer," Bishop Thomas J. Shahan, the final execution of one of the greatest projects undertaken by the Catholic Church in the United States to the glory of the Great Mother of God, should take place at a moment when the Church has just proclaimed the dogma of Her glorious Assumption and is celebrating in 1954 the Centenary of the Dogma of Her Immaculate Conception.

It is fitting also that you, Reverend Monsignor, who have been the Director of the National Shrine since 1915 and have labored for it, with Bishop Thomas Shahan, "under the heat of the day" should have, together with the holy joy of your Golden Sacerdotal Jubilee, the joy of finishing the "unfinished Symphony" to the Queen of Heaven and earth. How good God is to us all and how wondrous are His ways! This sanctuary to Mary, Virgin and Mother, in the very heart of the Nation, will not only be a "Song in Stone" but a perennial fountain of Heavenly graces and blessings for generations of Catholic Americans yet unborn.

I will put this beautiful volume which bears my name, in the library here at Palazzo San Callisto.

With heartfelt thanks for your most kind remembrance of me and in mutual union of prayer as one Jubilarian for another, I remain, Reverend and dear Monsignor,

Faithfully yours in Christ,
(signed) Car. Pizzardo

LETTER FROM CARDINAL PIZZARDO TO MSGR. McKENNA, JAN. 26, 1954

Sacra Congregatio
De Seminariis
Et Studiorum Universitatibus
Vatican City, January 26th, 1954

Right Reverend and dear Monsignor,

Your letter of the January 8th is at hand and I thank you for your kind remembrance of me and the appreciation you have for the small service I was privileged to do you, in regard to sending to Washington the mosaics for the National Shrine of the Immaculate Conception. I was very much interested to hear that Blessed Pius X gave the first donation for the building of the National Shrine and on July 8th, 1914, wrote His Eminence Cardinal Gibbons a letter in favor of this project. The patronage of this saintly Pontiff on earth and now in heaven is a portent of success for the completion of this tremendous project to honor our Blessed Mother in her Immaculate Conception, as patron of the United States of America. You have indeed been privileged, Right Reverend and dear Monsignor, to have been chosen as one of the instruments in forwarding this beautiful work.

I appreciated the souvenir card you enclosed, and am glad to greet you as a "fellow-jubilarian," as we both celebrated our Golden Sacerdotal Jubilee in 1953. May God bless you and shower on you His choicest graces!

In union of prayer and mutual charity I am a ways, Right Reverend and dear Monsignor,

Faithfully yours in Christ,
(signed) Card. Pizzardo

MSGR. McKENNA, ARCHBISHOP BERNARDINI AND MSGR. WELSH AT BERNE, SWITZERLAND 1954

One of those who was with us from the beginning of the work on the National Shrine of the Immaculate Conception, Wash., D. C., was Msgr. Bernardini, Professor of Canon Law at the C.U.A. He was our constant companion at nearly every movement in this wonderful work. He continued with us until 1933 when he was recalled to Rome and a little later he was sent as Apostolic Delegate to Australia. During this period he was in constant correspondence with the present writer, and on his recall to Rome was made Assistant General of the Propagation of the Faith, which position he occupied until his untimely death in 1954.

As the nephew of Card. Gasparri, Sec. of State to four Popes, he had access and great influence in helping along the Shrine. On one occasion when in Rome in company with Archbishop Bernardini and Bishop Leech, Bishop of Harrisburg, as we were entering the great Church of St. Peter's, Msgr. Bernardini asked me if I would care to visit the Dome of St. Peter's, and on assuring him that I would be very glad to do so, he immediately made preparations for same. With his usual joy of spirit he spoke of the National Shrine of the Immaculate Conception in Washington and compared it with St. Peter's—finally we reached the Dome itself and a little later went into the Ball on top of the Dome. He was overjoyed to show me and Bishop Leech the beauties of Rome and to point out the Seven Hills on which Rome is built. As we looked from side to side the love of Rome was shown in his exuberant spirit and finally turning to me he said, "What do you think of this scene before you?" and I said, "It is certainly grand, magnificent," and after a pause, I turned to him and said, "It is one of the most remarkable things I have ever seen—but—have you ever seen the view from the top of the Campanile of the National Shrine of the Immaculate Conception, Washington, D. C.?" Looking at me in mock disgust, he said, "You make me seek". At this time you must remember that the campanile of the Shrine was non-existent.

GIFT OF MRS. COLLIER TO SHRINE

MRS. SARAH COLLIER

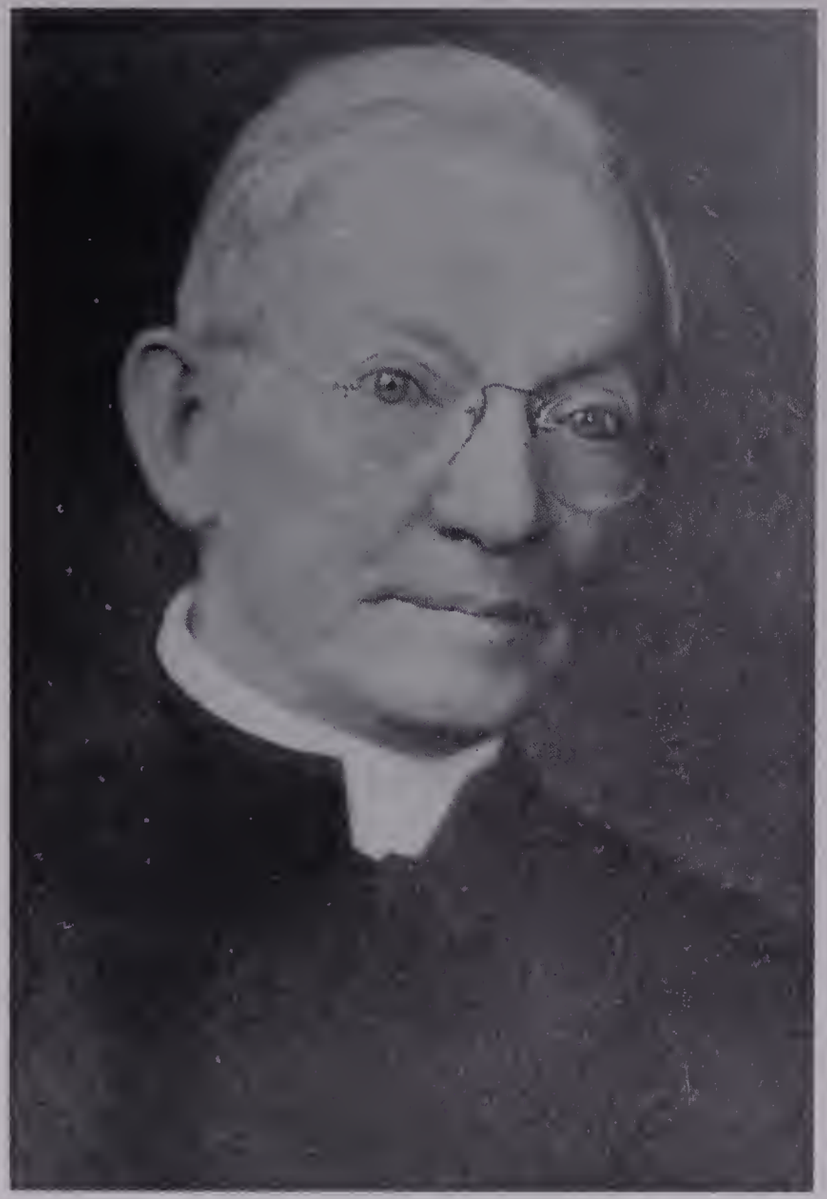
CARDINAL CERRETTI

CARDINAL BONZANO

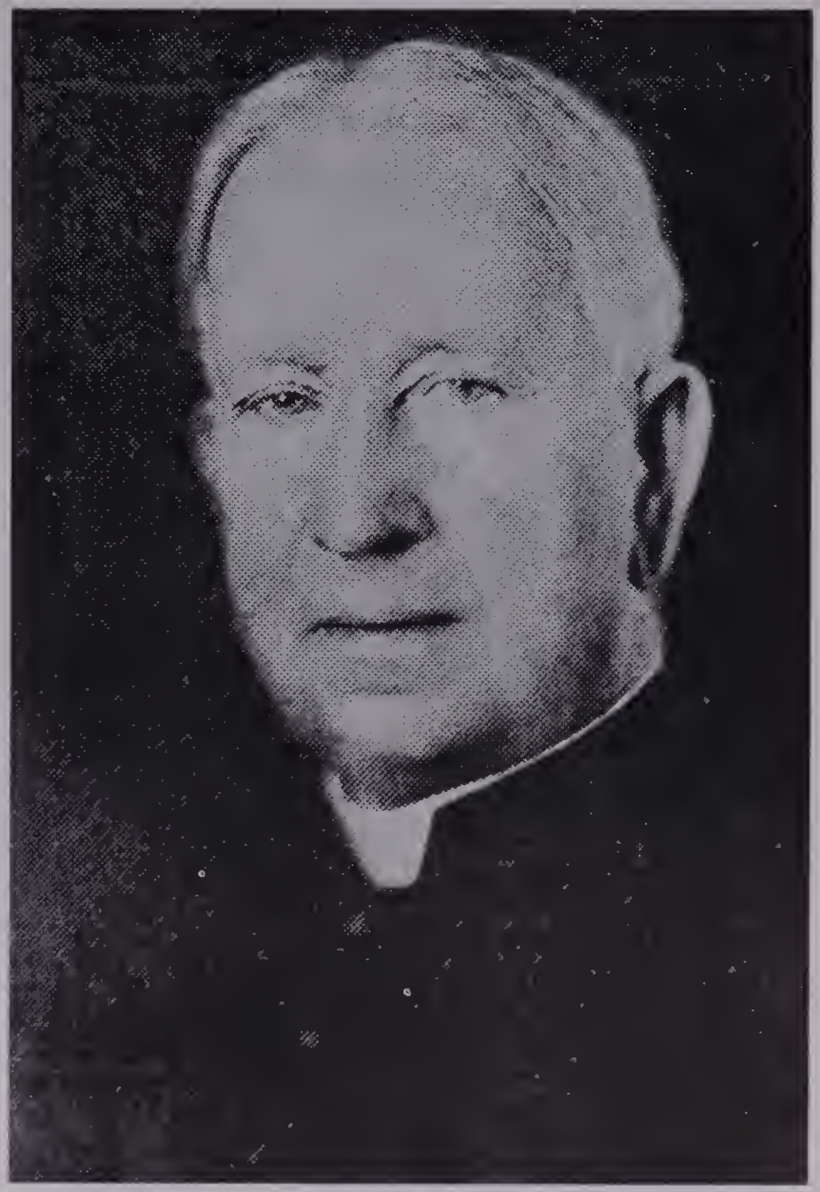
CARDINAL FARLEY

CARDINAL O'CONNELL

ARCHBISHOP PASCHUAL ROBINSON, APOSTOLIC DELEGATE TO IRELAND, AND PRESIDENT SEAN O'KELLEY OF IRELAND



MSGR. EDWARD A. PACE



MSGR. EDWARD McGOLRICK

MOST HONORED FATHER
WILLIAM M. SLATTERY, C.M.

MOST REV. T. S. McDERMOTT, O.P., FORMER
MASTER GENERAL OF DOMINICAN ORDER

LEFT TO RIGHT—MRS. MARY CHASE STRATTON, FREDRECK V. MURPHY, MSGR. B. A. McKENNA, AND CHARLES MAGINNIS

MSGR. PETER GUILDAY, NOTED HISTORIAN

MSGR. LAVALLE, FORMER PASTOR OF ST. PATRICKS, N. Y.

CATHOLIC ORDER'S FOUNDER IS HONORED BY SURGEONS

BY GEORGE RILEY

Of the Bulletin Staff

Mother Anna Dengel has had a new honor bestowed upon her as the physician-founder of the Catholic Medical Mission Society which has its American motherhouse in Fox Chase.

The gray-robed nun was named an honorary fellow of the International College of Surgeons last night in Chicago. She is one of only a few women to be so recognized by the organization.

Mother M. Benedict Young, M.D., who is now the American provincial of the order, was made a fellow when the college held its assembly in Philadelphia in 1955. She presented Dr. Dengel for honorary status.

Dr. Dengel, who is 67, was cited for founding and greatly expanding the order which now has over 600 nuns, most of whom are doctors, nurses, pharmacists, technicians or hospital administrators.

Posts All Over Globe

Her citation noted that more than 600,000 patients were cared for in just the past year in the society's worldwide chain of general hospitals and clinics. They are in India, Pakistan, Africa, Indonesia, South America and the southern U. S.

It is the only order of its kind, with a flexibility that permits religious training and investiture of the sisters before, during or after their professional or medical training.

Now in its 34th year, the society this past June was finally accorded full Papal status by Pope John XXIII.

While a lay physician, Dr. Dengel founded the society in Washington, D. C., in 1925. She had seen in India and in most of the Far East that women could not be treated by men physicians.

Farm Became Convent

A large farm estate on Pine road, Fox Chase, became the motherhouse in 1939. Dr. Dengel raised the funds for this and for the building of the numerous hospitals and clinics abroad.

As mother general, she transferred to Rome last year and now has her headquarters there.

Last year, also, she was proclaimed a "Distinguished Daughter of Pennsylvania" by Governor Leader, an honor designated by vote of some of the state's most prominent women.

She is a "daughter" by adoption. She was born in Austria, became a physician at the University of Cork, Ireland, in 1920, and went to India for missionary practice.

MOTHER ANNA DENGEL
Foundress of Medical Missionary Sisters

SIR JAMES RYAN, PHILADELPHIA

BISHOP BRYAN McENTEGART OF BROOKLYN, N. Y.

LETTER FROM BISHOP McENTEGART TO MONS. McKENNA, JUNE 8, 1957

Catholic Univ. of America
Washington, D. C.

Dear Mons. McKenna,

I am very thankful for your kind message of good wishes on my appointment to be Bishop of Brooklyn.

I am sorry to learn that you have been ill the past two months and trust that you will soon be fully recovered.

During my association with the work on the completion of the National Shrine during the past four years I have often thought that this great edifice might never have been erected except for the great pioneer work for which you were responsible.

It must be most gratifying to you after your years of tireless effort and sacrifice to see this magnificent Shrine to Our Blessed Mother nearing completion.

Hoping that you will soon be well again and praying that God will spare you for many years to come, I am

Sincerely in Christ,

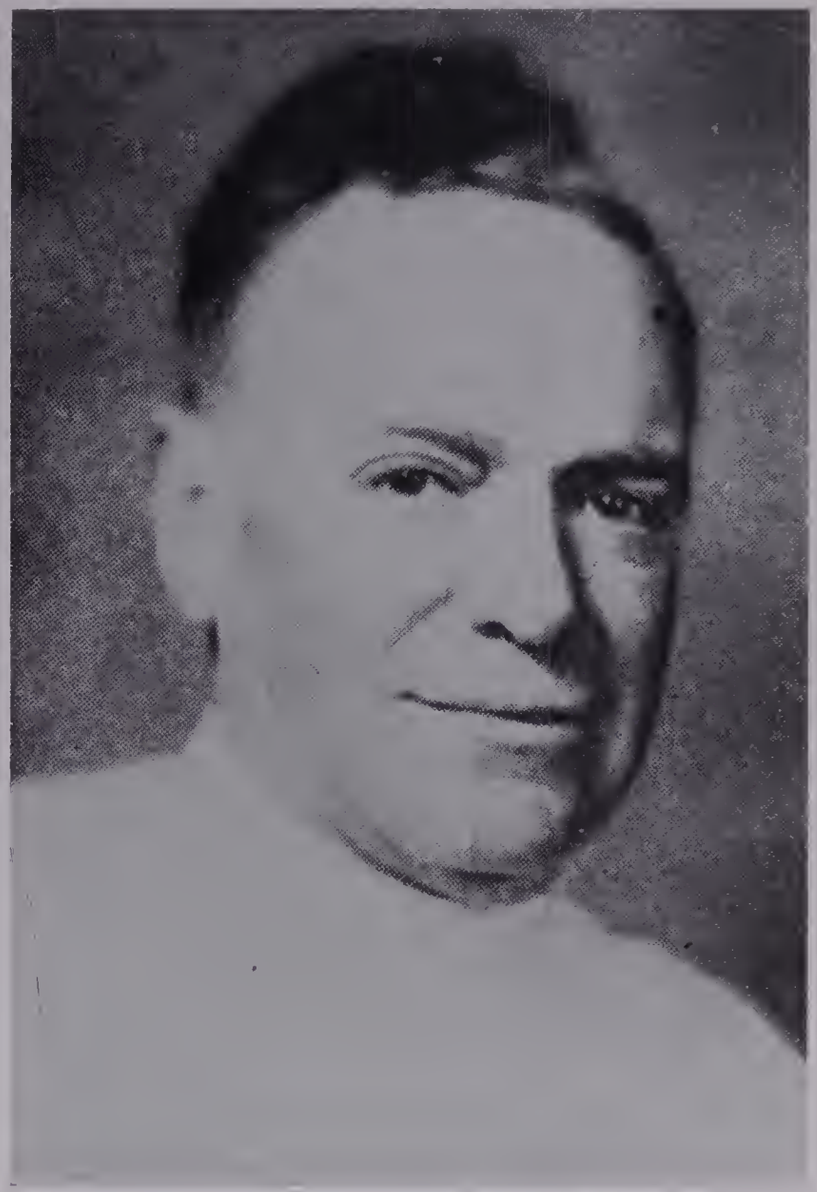
(signed) Bryan J. McEntegart

MOST REV. J. CARROL McCORMICK
AUXILIARY BISHOP OF PHILADELPHIA

VERY REV. EDMUND A. WALSH, S.J.
FOUNDER AND DEAN OF FOREIGN SERVICE

MOST REV. JOHN J. McNAMARA
AUXILIARY BISHOP OF WASHINGTON

On Aug. 21, 1959, Bishop McNamara wrote to the author, "You should rejoice in the completion of the Shrine in view of your labors of past years in preparing the foundations." As of now Bishop McNamara has ordained 2,081 priests in the Shrine.



VERY REV. HENRY IGNATIUS SMITH, O.P.

Left to right, John McKenna, Msgr. McKenna, Daniel McKenna, Archbishop Paschal Robinson, Fr. Enda, and U.S. Representative to Ireland at the Apostolic Delegation in Ireland.

LEFT TO RIGHT— MSGR. McKENNA, ADMIRAL BENSON, GENERAL BLISS AND SIR ESME HOWARD, FORMER ENGLISH AMBASSADOR TO THE U. S.

February 16, 1953

Right Rev. Monsignor Bernard McKenna, D.D.
Holy Angels Church
70th Avenue and York Road
Philadelphia 40, Pennsylvania

Dear Monsignor:

I was very happy to receive today a copy of A SONG IN STONE TO MARY, which contains the story during the past thirty years of the project initiated by the late Bishop Shahan and yourself--namely, that of starting the beautiful Basilica to Mary Immaculate on the Catholic University Campus.

I am already reading the story, and since I had rather close contacts with Bishop Shahan from the time he first promulgated his "dream," and had many visits with you in which we discussed this subject, old memories are revived in my mind.

I was present at the Corner Stone laying.

With best wishes, I am,

Yours sincerely in Christ,

J. NOLL
Bishop of Fort Wayne

LETTER FROM ARCHBISHOP JOHN T. McNICHOLAS TO FATHER McKENNA, MAY 14, 1920

May 14, 1920

Very Rev'd. Bernard A. McKenna,
Catholic University,
Washington, D. C.

My dear Bernard:

I am grateful for the miniature production of the National Shrine. Words fail to express the delicacy, majesty and power of the great church. It is to me the most happy association that Bishop Shahan, with his marvelous vision and imagination, and Mr. Maginnis with his technique and great Catholic spirit dreaming dreams of beauty should bring to completion this wonderful temple, dedicated to Our Immaculate Mother.

Faithfully in Christ,

(signed) X John T. McNicholas

LETTER FROM CARDINAL PIZZARDO TO MONS. McKENNA, AUG. 8, 1957

Vatican City
Aug. 8, 1957

Right Reverend and dear Monsignor,

It was most kind of you to send me an autographed copy of your book "In the Shadows of the Shrine" and I thank you very much for your remembrance of me and for the interesting booklet itself.

It was most interesting reading and I compliment you on the way the whole booklet is compiled. I am always interested in the history and welfare of the Shrine to Mary Immaculate in Washington and happy to know that, and hope and pray with you, that it will be completed very soon and you will have the joy of seeing it full of the devotees of our Immaculate Mother, giving her honor and obtaining her favors for your great country.

I hope this letter finds you reestablished in health and happily busy with your pastoral duties and your vast correspondence. I send you my very best wishes and ask for a remembrance in your good prayers.

Believe me always, Rt. Rev. and
dear Monsignor,

Faithfully your friend in Christ,
(signed) Joseph Card. Pizzardo

September 26, 1933.

Rt. Rev. Msgr. Bernard McKenna,
4982 Master Street,
Philadelphia, Pa.

Dear Monsignor,

As my secretary can testify, I was just about to write to you when your very welcome message arrived wishing me the blessings of this day's feast. The secretary can testify also that I am deeply affected by your thoughtfulness.

Only Saturday I learned from Mrs. Brennan that (for a time, I devoutly believe) you are separated from the work in which your heart was absorbed. Mrs. Brennan was very sorrowful over it. I told her that when she gets to be as old as *me* she will have philosophy enough to reason that as no one man or woman can do a great work alone, so no one man or woman, no matter how panoplied with purple or crimson, can stop a great work. Leave it to Our Lady for a while. The gentlest of all women, she crushed the serpent's head.

Only now are some people beginning to appreciate the usefulness of the great Shrine, and its future role in the life of the University. Dr. Pace wrote last week mentioning how well it served for the Consecration of Bishop Shaughnessy, and how they are looking forward to its service again for the Consecration of Bishop Ryan.

Meantime, I like to think of the title of your parish as Mrs. Brennan gave it to me, Our Lady of Angels. Apparently She wishes to keep you with her.

Respectfully in Christ,

(signed) John J. Wynne, S. J.

LETTER FROM MICHAEL FRANCIS DOYLE TO MSGR. McKENNA, JUNE 15, 1950

1900 Rittenhouse Square
Philadelphia 3
June 15, 1950

Dear Monsignor McKenna:

Due to an oversight and to absence from Philadelphia, I was unable to reply earlier to the kind invitation which you sent me for your Golden Jubilee Celebration and of the Solemn Mass of Thanksgiving of the Holy Angels Church on last Sunday. I trust therefore, that you may pardon this unintentional delay, and will accept my expressions of congratulation at this time. Mrs. Doyle and I were both sorry we were not able to attend the celebration.

It is needless to remind you of our many years of friendship which began in the days when your family and our family lived on South Broad Street. The McKenna family was one of the best known in all South Philadelphia, and all those who knew the splendid members of this family were proud of their association and friendship.

You have made a notable name for yourself in the Church of our country which will ever endure, and trust that you may always count us on your list of early friends who have regarded you with devotion and affection—and which still continues.

Mrs. Doyle, my two sisters, Anna and Agnes, join with me in our congratulations and best wishes on this milestone of your achievements, and trust that God may continue to grant you the blessings of good health—accompanied with happiness and always with legions of friends.

Very cordially yours,

(signed) M. F. Doyle

MEMBER OF THE BOARD OF TRUSTEES

Under the date of November 12, 1930, the secretary of the Board of Trustees of the Catholic University, Bishop Joseph Schrembs, sent me the following letter:

The Right Rev. Bernard A. McKenna, D.D.
Director, National Shrine of the Immaculate Conception
The Catholic University of America
Washington, D. C.

Dear Msgr. McKenna:

I have the pleasant duty of informing you that at a meeting of the Board of Trustees of the Catholic University of America held November 11, 1930, you were elected a member of that body.

While I take this opportunity of congratulating you on this well merited honor, may I express the hope that you will give of your time and your best thought to the Board, to the purpose of upbuilding the Catholic University and making it one of the best institutions in the United States.

I know that your presence on the Board will add to its distinction and insure to the University, in which we are all so much interested your continued support and help.

Yours very sincerely in Christ,

X Joseph Schrembs
Bishop of Cleveland
Secretary

Sisters of St. Joseph
Immaculate Conception Convent
508 Ridge Avenue
Allentown, Pa.
v. j. m. j.

Rt. Rev. Msgr. B. A. McKenna,

Dear Monsignor,

I want to thank you for the book you sent to me and I fully realize how the hopes and dreams of a life-time are in its every line. I am sure our Lady must be greatly pleased with your life of devotion to her service in your personal life as a priest, and also in all the projects that you undertook to lay the foundation for the noble work of building a shrine to her honor. The Crypt is really a work of love, and has been the beginning of a monument that will signify to the world the attainment of a dream through prayers and great sacrifices. When it is finished it will be like a beautiful prayer rising continually to our Lady of the Immaculate Conception, who is the patron of our country, and under whose protection we feel so secure.

I do hope you are improving, and that Katie and John keep well. Kindly remember me to them. I give you all special remembrance in my prayers.

God Bless you!

Sincerely in St. Joseph,

Sister Mary de Paul

LETTER FROM FATHER JAMES McVANN, C.S.P., TO MSGR. McKENNA, JANUARY 25, 1957

St. Paul's College
Paulist Fathers
Washington 17, D.C.

Dear Msgr. McKenna,

Tonight I saw a sight that will please you to hear of. Walking through the University grounds at dusk, I saw for the first time the cross that surmounts the apse of your Shrine, and the half-relief statue of our Lady below it. The sky was crossed by long banners of lacy clouds through which the early stars shone. Except that the colors were not all there, it looked like an immense American flag serving as a glowing curtain behind your and Bishop Shahan's triumph. May you both be blessed for it. Much has still to be done, as the huge orderly piles of brick and limestone in the yard signify. But the outside of the monument is almost fully there. I had not thought to be around for this much, and now I hope you will be spared to enjoy with your friends the finished building.

I hope you are feeling well and that your years rest lightly on you. I only wanted to write this to say "Thank you" for what you have done to make the Bishop's dream for our Lady come true. Please do not bother to answer this, for the things that you have to do with your day are exacting enough.

Respectfully yours,

(signed) James McVann, C.S.P.

DR. ERNEST LAPLACE

1828 South Rittenhouse Square

Philadelphia, September 27, 1920

Right Reverend Thomas J. Shahan, D.D.,
President Catholic University,
Washington, D. C.

My dear Bishop Shahan:-

It was indeed a glorious occasion when the laying of the foundation stone took place last Thursday. You were kind enough through Dr. McKenna to obtain for me a seat immediately next to the foundation stone, for which I return much thanks.

Rarely has it been the privilege of one to conceive the erection of such a monument, so beautiful in spirit, so timely in purpose. The apathy of some and the unrest of others in our great country demanded that a sovereign moral remedy come forthwith by idealizing the dignity of womanhood and spreading its benign and refining influence over men. The shrine of the Immaculate Conception will be a remedy unsurpassed in idealism and practical beneficence. The splendor of the occasion favored by weather and ceremonial is an assurance of the success of the great work to the glory of our land and to the betterment of its people. All were thrilled through the emotions evoked by the occasion. May this spirit be so contagious as to touch the heartstrings of all Americans, that they might realize love of country, pure in its essence and virile in its patriotism.

Very sincerely yours,

Ernest Laplace

SALVE REGINA CHAPEL

On the Feast of the Immaculate Conception, last, a Pontifical Mass was celebrated in the Salve Regina Chapel by the Rt. Rev. Bishop Shahan, Rector of the Catholic University. The chapel was crowded to overflowing, some people having come from New York for the occasion. Many received Holy Communion from the hands of the Bishop and felt a special devotion in the little chapel, the beginning of the National Shrine of the Immaculate Conception. A High Mass followed, sung by Rev. Bernard McKenna, assisted by the students from Caldwell Hall.

A beautiful tabernacle veil was presented by one of the professors of the Catholic University, to whom we return our heartfelt thanks.

Salve Regina, February 1, 1919, Vol. 6, No. 1

THE CRYPT OF THE NATIONAL SHRINE

The crypt or basement beneath the National Shrine of the Immaculate Conception will be unique in this country, and when finished in about three years, will be an attractive center of Catholic religious influence at the National Capital. It will extend beneath the apse, or sanctuary of the upper church, and its proportions are striking, a cruciform space of 140 feet in length and 144 feet in the transept. About 1500 persons can find comfortable accommodations in the crypt, while its generous height of 22 feet makes it almost a church in itself.

Salve Regina, March 15, 1920, Vol. 7, No. 2

May 22, 1939

My dear Monsignor McKenna,

Your letter containing the thrilling news of the Coronation of the Pope reached us safely and I am sorry to have delayed somewhat in acknowledging this.

Your letter was thoroughly enjoyed and we all rejoiced in the signal honor that befell you. We can easily imagine how thrilled you were to be so close to the Holy Father at such a time. We listened to every word about the Pope on the radio and fairly delved in all the newspaper accounts concerning the election and coronation, but your letter was more stimulating than all these. Reading your account made it seem as though we were also present at the wonderful ceremony.

How thoughtful and kind of you to obtain the blessing for us! The blessing hasn't arrived as yet, but you can be assured that it will be welcomed and will be framed and hung in a prominent place in our convent—serving as a constant, tangible reminder of the benignity of Pius XII and the thoughtfulness of the friend who secured it for us. Again many, many thanks!

Your Easter telegram was received and much appreciated. Your good wishes added much to the joy of the Feast, you may be sure.

Bishop Walsh has returned to the States and I am wondering if you will have an opportunity to meet him some time? It was indeed a great privilege to have him here during these dark, troubled days. The Fathers, of course, were glad to have his help and guidance at such a time and Bishop Walsh himself derived much good from seeing the missions under these circumstances, and was able to give prompt and good advice in each emergency.

We are having an unusual year here with all the worry and trouble about the missions and with one place after another being cut off in mail and supplies. It is one thing to read about such affairs at distant points, and it is another to have anxiety and news from your own Sisters. There are so many rumours, too, and so much uncertainty that it is difficult to know just what's what.

I wonder if you have heard that Kongmoon has been invaded? I know you will be interested in this particular section because of your visit there and you will be able to visualize things more clearly. Quite some time ago we received word that Kongmoon had been taken by the Japanese and re-taken by the Chinese and there has been severe fighting going on. The Chinese are trying to hold on to this place, because of the customs revenue, but I'm afraid this will not be possible. The Post Office officials have fled, so there is no way of keeping in touch with the Sisters.

The mission had the Stars and Stripes painted very prominently on the roof, but the Japanese have a map in detail of every section, so even without that mark they know just what property is in that vicinity. In any event, the place has been left unmolested and the mission has been able to provide for nine hundred refugees, who are sheltered in roughly constructed bamboo leaf sheds on the lawn. It is fortunate that our climate is not severe and that we are getting into the spring season, because the bamboo leaf sheds—we call them matsheds—can be made comparatively waterproof by the overlapping of the bamboo leaves and protect one from the cold, but they are like a steamer in the hot weather. The Sisters have plenty of rice for them, and their own garden furnishes the vegetables for the refugees.

The suffering of the Chinese is beyond description. Even the poor little houses that they ordinarily have are completely demolished, but these poor people, who live practically all the time on nothing, pick up their few belongings and start all over again with a smile that I'm sure none of us could ever get up courage to give.

I know you will say some prayers for us, but not only for us but also for the poor Chinese. In a sense, these are days of great opportunity for the missions and for conversions, so pray that we may use every opportunity.

Father Conners' death was a great surprise to us and to everyone. He will be greatly missed in his particular section of the missions where he was doing so much good, but now he will be able to do even more for his poor lepers.

Again with grateful appreciation and an assurance of our remembrance in our daily prayers for you, I am

Gratefully in Christ,
Sister M. Paul (McKenna)
Maryknoll

A TRIBUTE TO OUR PASTOR

On Thursday, June 6, 1957 our beloved Pastor, Rt. Rev. Msgr. Bernard A. McKenna of Holy Angels Church, celebrated the 54th Anniversary of his Ordination by offering Holy Mass of Thanksgiving on Our Lady's Altar for Her gracious intercession in his behalf.

Almost three months have elapsed since he was rushed away from his priestly duties and taken to St. Joseph's Hospital in a critical condition, and now thanks be to God and His Blessed Mother he is on the road to recovery and improving daily.

On this special day, he wishes to take the opportunity of thanking each and every one for the Masses, Holy Communions offered for his intention and for the Prayers, Cards, Gifts and all other kindnesses shown him.

On the Feast of the Ascension, after the evening Mass it was gratifying to see him, from his window waving and giving his Blessing to all who looked up and waved to him.

It was remarked by one of the parishioners that it reminded her of the scene so often pictured of our Holy Father giving his Blessing from his sick room during his illness, and more than a score of times has our Holy Father, Pope Pius XII, deputed your Pastor, Monsignor McKenna, to impart the Papal Blessing to the Clergy, Sisters, Children and to every person in the Holy Angels Parish.

Please God, may we all have the happiness of his Blessing on the Anniversary of his Silver Jubilee as Pastor of Holy Angels Church on May 1, 1958.

Marie V. Wheeler

AN ACKNOWLEDGEMENT

To one of the good mothers of Holy Angels' Parish, my secretary, Mrs. William C. Wheeler, I offer this tribute for valiant and faithful personal service during my serious illness,—and without whose constant care, I would have despaired of my life,—

"Not learned, save in gracious household ways,
Not perfect, nay, but full of tender wants,
No angel, but a dearer being, all dipt
In angel instincts, breathing paradise,
Interpreter between God and men."

Lord Tennyson's ode to his Mother.

Sincerely in Christ,

Rt. Rev. Msgr. Bernard A. McKenna

LETTER FROM ARCHBISHOP PATRICK A. O'BOYLE TO MONS. McKENNA, AUG. 20, 1957

Rt. Rev. and dear Monsignor McKenna:

I acknowledge with sincere thanks your kindness in forwarding to me the booklet, "In the Shadows of the Shrine". Indeed the history of the Shrine from the earliest days is a most fascinating story, one that your booklet tells again with great clarity. I certainly commend you highly for placing at the disposal of the public an insight into the history of the Shrine unknown to most Catholics. In view of the present plans and current building, the story becomes all the more absorbing.

Renewing my congratulations and thanks for this kindness and with every best wish, I remain,

Faithfully yours in Christ,

(signed) Patrick A. O'Boyle
Archbishop of Washington

Dec. 22, 1926.

Dear Father Bernard,

This letter is owing to you, I am ashamed to say, for some weeks. It was after I returned from Rome, from our General Chapter, that my sister sent me a clipping from a paper, with the notice of the death of dear old Aunt Kate. That was the first and only news I had of her death. It was not unexpected, but it was with deep sorrow I heard the news. I had, ever since I first met her, learned to feel more and more affection and admiration for her. I almost felt as if she had adopted me into her happy, devoted family.

She was a rare gift of God in this life of ills, —a constant source of inspiration and blessing, and that in spite of infirmity, and in spite of extraordinary old age.

I feel great consolation in knowing that as she prayed for me here on earth, she will not forget me in her home in Heaven.

It must be lonely without her; but God blessed you so many years with her presence, and now blesses you through her prayers in Heaven, that you must needs feel deeply consoled.

I am very sorry I was not home to go to assist at the funeral, and give you my sympathy.

Very sincerely,

J. Wade Smith, O.M.J.

RESUMPTION OF WORK ON NOV. 17, 1954

Left to right—Rt. Rev. Bernard A. McKenna, His Excellency Patrick A. O'Boyle, Archbishop of Washington, His Excellency the Most Rev. Bryan J. McEntegart, former Rector of Catholic University, William L. Cavin, Shrine Treasurer, John McShain, Eugene F. Kennedy, Jr., architect, Dr. James A. Magner, Assistant Treasurer, Catholic University, Rt. Rev. Msgr. Patrick J. O'Connor, now former Director of the Shrine, and Rt. Rev. John J. Reilly, 3rd Director of the Shrine.

NEW ERA OF SHRINE HISTORY BEGINS

Nov. 17, 1954

The Archbishop of Washington climbed 30 steps to a high scaffolding yesterday to apply the mortar on the first two stones to resume work on the world's sixth largest cathedral after a lapse of 24 years.

While the Most Rev. Patrick A. O'Doyle wielded the silver trowel, builder John McShain gave his instructions and the Right Rev. Msgr. Bernard A. McKenna of Philadelphia, the first director of the Shrine, acted as Assistant Priest and held his cope away from the work.

Afterwards, the Archbishop officiated at a Marian Convocation service in the crypt, when honor was paid to the Virgin Mary, to whom the National Shrine of the Immaculate Conception is dedicated.

With its 77,500 square feet on one floor, the church on the campus of Catholic University is next in size to the Cathedral of Milan, with 92,600 feet. Other great cathedrals include St. Peter's, Rome, 227,069 feet; Seville, 128,570; New York, 109,082; Liverpool, 101,000, and Washington, 75,000.

The crypt of the Shrine was completed in 1930, when the depression brought construction to a halt. The Byzanto-Romanesque upper church is scheduled to be finished by 1959. Its cost will be 14 million dollars, of which nearly 10 million has been raised.

Work on the Shrine will reach its peak the latter part of next summer, according to Ben Coffman, project superintendent. About 1200 men will be employed then.

Coffman laid out the site yesterday for a temporary maintenance building and a bulldozer was brought in.

Reprinted from:

The Washington Post and Times Herald

HIS EMINENCE, FRANCIS CARDINAL SPELLMAN, VICAR OF MILITARY ORDINARIATE, WHICH HAS GENEROUSLY DONATED THE ORGAN FOR THE NATIONAL SHRINE.

HIS EMINENCE, RICHARD CARDINAL CUSHING,
TREASURER OF EPISCOPAL COMMITTEE FOR NATIONAL SHRINE FUND DRIVE

Leaders Direct Shrine Construction From Inception of Project in 1914

To all the American Catholic people go heartfelt thanks for the generous donations that have been given to the building fund of the National Shrine. At no time in the history of the Church in this country has there been witnessed such remarkable response to a cause as was seen in the response to the appeal for funds for the building of the superstructure of the National Shrine. Many dioceses exceeded the quota that had been allotted them.

Long indeed would be the list of those who have been generous in the service of Mary and devoted to her Shrine, but notable among the leaders of the Shrine project are the ones whose pictures are on this page. It has been their privilege and their blessed opportunity to serve Our Lady. They have looked upon it as a great challenge and under their direction the National Shrine project has advanced.

Each Director of the National Shrine has had his work augmented by the splendid and generous efforts of numerous laymen and women.

We might say that we are happy over the fact that no one person gave the funds to complete the Shrine, because if this had been done, it would have been a memorial to but one. As it is, this great project has been supported universally and generously by all the Catholics on the American scene. It is their Shrine, it is their testimony of love, it is their thank-offering.

Below: **The Most Rev. Thomas J. Shahan, late Rector of The Catholic University, Founder of the National Shrine; The Most Rev. John F. Noll, Archbishop-Bishop of Fort Wayne, Chairman of the Episcopal Committee for the Shrine; The Most Rev. Richard J. Cushing, Archbishop of Boston, Treasurer of the Episcopal Committee for the Shrine; The Most Rev. Patrick A. O'Boyle, Archbishop of Washington, Chairman of the Trustees' Committee for the Shrine; Rt. Rev. Msgr. Bernard A. McKenna, First Director of the National Shrine; The late Rt. Rev. David T. O'Dwyer, Second Director of the National Shrine; Rt. Rev. John J. Reilly, Third Director of the National Shrine; Rt. Rev. Patrick J. O'Connor, present Director of the National Shrine.** ***At right, reading down:*** **Charles D. Maginnis of the firm of Maginnis, Walsh & Kennedy, architects of the National Shrine; Eugene F. Kennedy, Jr., of the firm of Maginnis, Walsh & Kennedy, architects of the National Shrine; John McShain, head of the firm John McShain, Inc., contractors for the building of the superstructure of the National Shrine.**

Proposed Completion of Mary's Shrine Recalls Great Work of its Pioneers

The forthcoming opening of the Marian Year and the announcement of the American Hierarchy that they will seek to bring about the completion of the National Shrine of the Immaculate Conception in Washington, as a fitting observance of the centenary of the Dogma of the Immaculate Conception, lend added timeliness and importance to Monsignor Bernard A. McKenna's new book, "A Song in Stone to Mary."

Since 1933 Monsignor McKenna has been pastor of Holy Angels' Church in Philadelphia, but for 18 years prior he had been director of the National Shrine during its early and formative years. When he came to the Catholic University of America in 1915, as secretary to Bishop Thomas J. Shahan, rector of the University, with special charge of the work on the National Shrine, the entire project was in its earliest beginnings. When he left the work in 1933, the magnificent Crypt-Church of the Shrine had been completed.

Completion Delayed

The 18-year period had been packed with names, and people and events, with heroic work and crowning success. But the completion of the gigantic undertaking during those dark and bleak days of depression seemed an almost unattainable goal. For 20 more years, as days of war beset our national picture and our nation's economy, the completion of the National Shrine was delayed.

With a re-birth of determination to raise up to God and His Blessed Mother a National Shrine that would tell of the love of American Catholics for Mary Immaculate, a new dawn has come. But as Americans look ahead to the fulfillment of a great dream, it becomes important to glance backward at what has been accomplished in the way of groundwork for the National Shrine.

No one encouraged so strategic a point of vantage as Monsignor McKenna, who for so long a time and so completely had been engaged in the pioneer days of the National Shrine. Future generations of Americans who look upon the great Shrine of Mary in Washington will be in his debt that he has recorded for history the people and events of those early days.

Items to Be Remembered

In "A Song in Stone to Mary" Monsignor McKenna has told this story to the Dominican historian, Father Victor F. Daniel, and it is saved for posterity. The book contains ever so many interesting items that deserve to be remembered.

Thus, for instance, the first suggestion of a great National Shrine to Our Blessed Mother was made by the Rev. J. J. Aboulin, C.S.B., of Detroit, Mich. He proposed the idea to Msgr. F. J. Van Antwerp, Vicar General of the Detroit diocese, who agreed to write to his friend, Cardinal Gibbons. The letter was accompanied by a check for $1,000, as the first subscription for the new Shrine.

It was the late Bishop Thomas J. Shahan who really set in motion the plan for a Shrine. It was on August 15, 1913, the feast of Our Lady's Asusmption, that Bishop Shahan was received in private audience by Pope Pius X, who bade the Bishop proceed with the plan and gave it his paternal blessing.

Friends and Funds

"A Song in Stone to Mary" tells of the year by year progress in gathering friends and funds for the National Shrine. It tells of the interest of the various Apostolic Delegates to this country in the work, and of their visits to the Shrine. It tells of the commendations of Pope Benedict XV, Pope Pius XI and the present Holy Father.

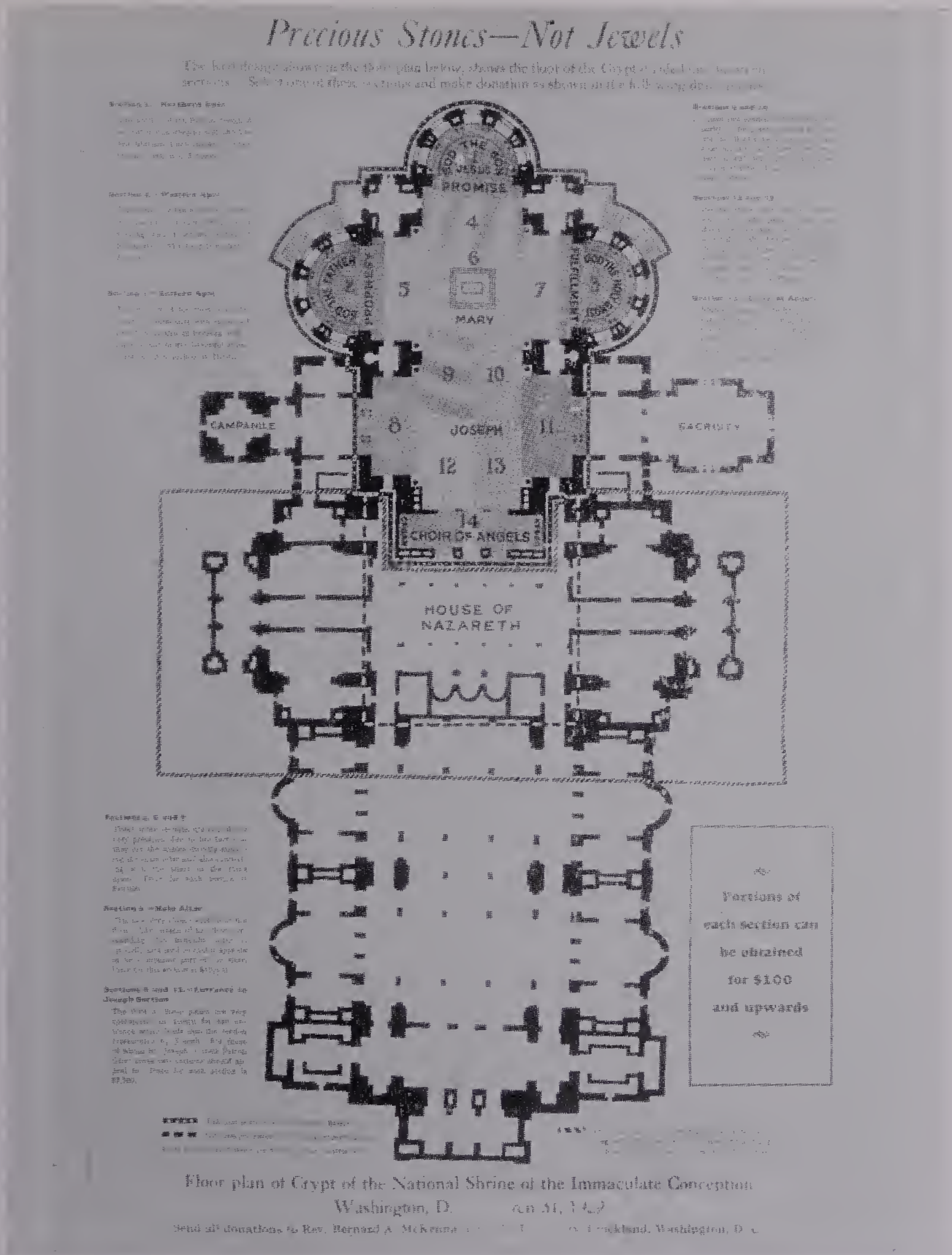
The book gives the story of the planning of the new Shrine, from the blessing of the site in March, 1920, to the laying of the foundation stone in September, 1920, to Easter Sunday, 1924, when the first public service was held in the Crypt-Church.

These early days of the Shrine are especially important to future historians because it is due to the expert planning of these first pioneers that today's plans to complete the Shrine constitute a continuation of the original sketches and designs. In fact, when new construction work on the Shrine is begun, it will be placed on the sturdy foundations that have already been in place these many years. Monsignor McKenna's book takes us through the details of all this early history.

The Archbishop's Letter

When Monsignor McKenna returned to Philadelphia, after his 18 years as director of the Shrine, he received a letter from Archbishop Michael J. Curley, chancellor of the University, which said in part: "You have done magnificent work in connection with the Shrine, a work which no one can appreciate fully. You gave the best that was in you, and to that work you brought unprecedented zeal, fervor and real devotion."

That must be the verdict of all who study the early days of Mary's National Shrine. Of the many thousands who have made, and today are making, this great Shrine Church possible, this writer believes that the monumental work of Monsignor McKenna, during his days as director of the project, and that of his superior, Bishop Thomas J. Shahan, must stand out as brilliant jewels in America's crown for their Mother Mary.—A.L.O.



1

2

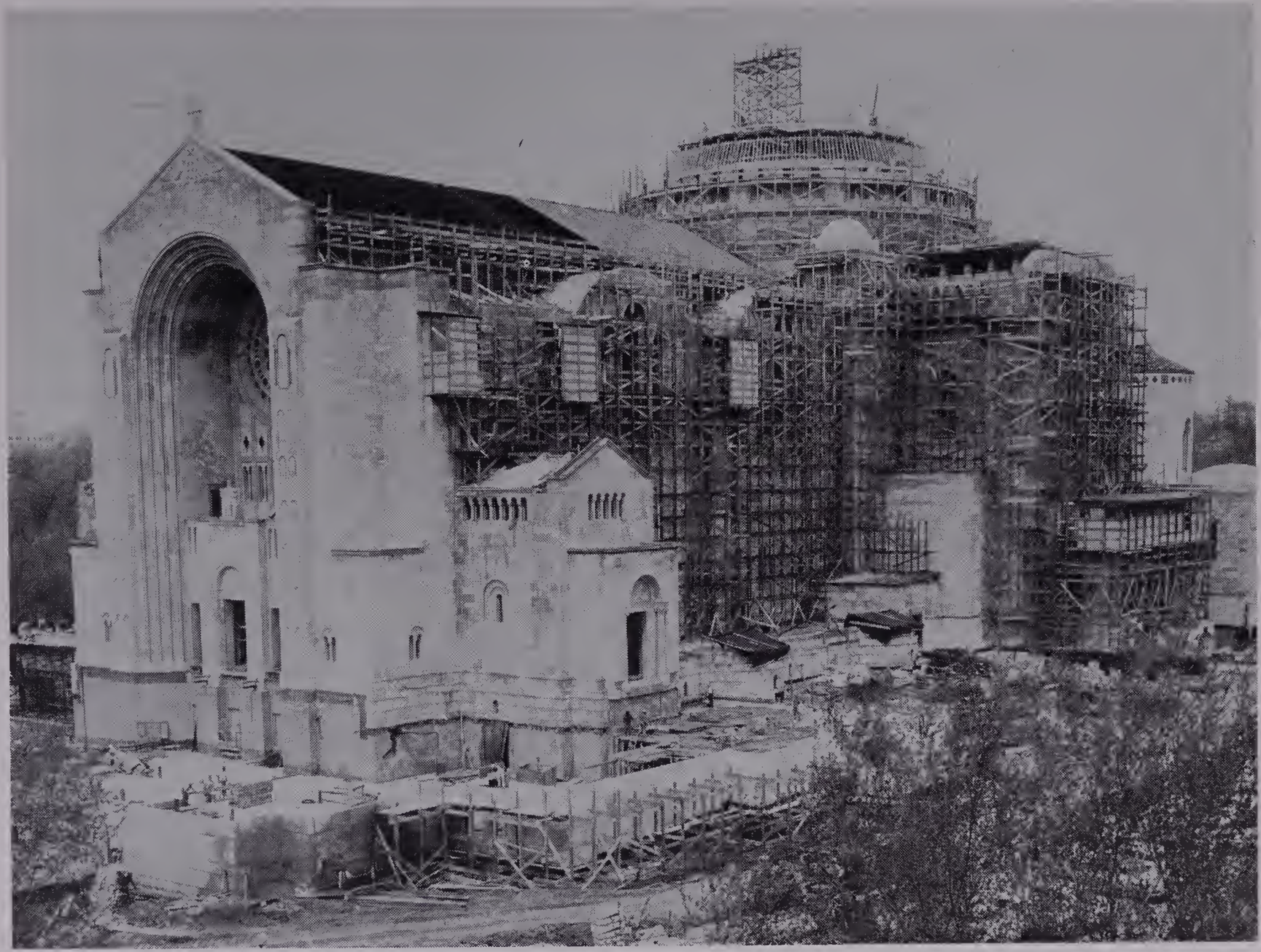
3

SECTION 1 OF THE CRYPT BUILT BY CHARLES J. CASSIDY CO.
SECTION 2 OF THE CRYPT BUILT BY R. P. WHITTY CO.
SECTION 3 OF THE CRYPT BUILT BY McCLOSKY OF PHILADELPHIA (1928-1931)

EARLY WORK OF SHRINE DONE BY CHARLES J. CASSIDY CO. 1922-1925

LATER WORK ON SHRINE DONE BY R. P. WHITTY CO. 1925-1928

MATTHEW H. McCLOSKEY, BUILDER OF THE THIRD SECTION OF THE FOUNDATIONS 1928-1931



MODERN WORK ON SHRINE IS BEING DONE BY McSHAIN, INC. 1954-1959

July 24, 1959

Dear Monsignor McKenna:

Mary and I returned from Europe on Tuesday, and I was delighted to hear from you.

I am sure you have a great deal to do in your spare time in writing your new book of "Memoirs". I visited the Shrine yesterday and was quite happy with the work that had been done while I was in Europe. We are now installing the cross on top of the campanile and, with good fortune, in the period of the next three weeks the campanile should be finished in its entirety.

The definite date has been set in November for the dedication, and I am sure at that time all the work will have been completed.

I am enclosing, as per your request, the little photograph, which I trust will be satisfactory to you.

Mary and Polly are both well.

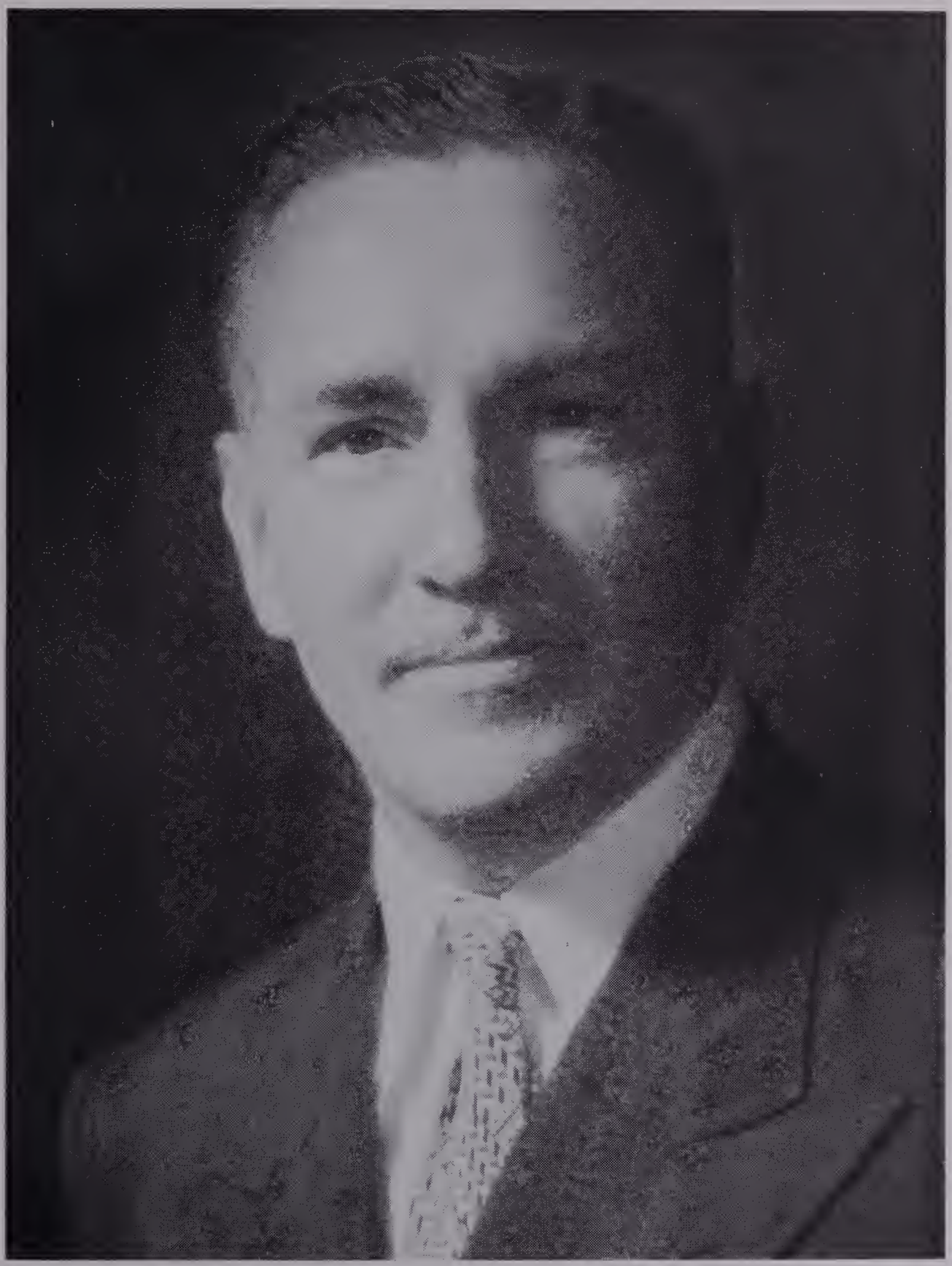
Needless to say, I will be looking forward to seeing your new book, and of course meeting with you on the occasion of the dedication.

With kind personal regards,

Sincerely,

(signed) John J. McShain

Rt. Rev. Msgr. Bernard A. McKenna, D.D.



BY FABIAN BACHRACH

JOHN J. McSHAIN—PRESENT BUILDER OF THE SHRINE

Photogrammetry Inc.

APOSTOLIC DELEGATE MOST REV. ARCHBISHOP VAGNOZZI AND MSGR. McDONALD, RECTOR OF C. U. A.

MOST REV. ARCHBISHOP PATRICK A. O'BOYLE, MSGR. McDONALD, RECTOR OF C. U. A., AND FORMER APOSTOLIC DELEGATE TO THE U. S., AND AT PRESENT CARDINAL CIOGANNI OF ROME

PRESENT DIRECTOR OF SHRINE, RT. REV. MSGR. THOMAS J. GRADY

Our Lady's Shrine at Washington

By JAMES McVANN, C.S.P.

In 1954 we will celebrate the centenary of the definition of the dogma of the Immaculate Conception, as well as the Marian year proclaimed by Pius XII. Therefore the hierarchy has decided that work will begin on the upper basilica of Our Lady's Shrine which is now confined to its beautiful crypt. Father McVann, C.S.P., J.C.D., here relates the story of its building from its inception in 1920 to the present time.

Europe has hundreds of shrines dedicated to the Mother of God. Most Catholics can name Fatima and Lourdes; those versed in even a little history can easily name some more—Loreto, Einsiedeln, Czestochowa, Chartres, Knock, Walsingham, Santa Maria Maggiore at Rome. Most of them are more than great sanctuaries: they are symbols of national devotion to our Lady and rallying points of loyalty to the Catholic faith. Think what Guadalupe meant to Mexicans thirty years ago, what Czestochowa means to Poland now prostrate under the Red heel.

Until 1920 American Catholics had no national shrine of Mary. That year a magnificent one was begun on the campus of the Catholic University at Washington. Foundations were laid, a basement and crypt erected by the time the depression of the 1930's stopped work. Now the bishops are determined to complete the upper basilica. This month they are going to the faithful for the funds to finish that which has been so nobly begun.

As far back as 1884 it was suggested at the Plenary Council of Baltimore to build a great church to the Immaculate Conception in the Capital City. The suggestion had high fitness, for our Lady under that title had been declared patroness of the United States in 1846. But nothing happened for almost thirty years. Then a priest of the Basilian Congregation, Father J. J. Aboulin, went to Monsignor Francis Van Antwerp of Detroit with his idea of a Marian national shrine. Van Antwerp passed on the idea to Cardinal Gibbons, enclosing his own check for a thousand dollars.

It was another man who translated the idea into reality. Thomas J. Shahan, later the titular Bishop of Germanicopolis, came in 1891 to the Catholic University to be its professor of Church History and Patrology. The first time he walked across the campus he hoped for a great church there. The church would be so magnificent as to dominate all other university buildings, to show that religion dominates the thoughts of educated men. And the church would be dedicated to our Lady.

In 1909 Shahan was made rector of the university. Five years later he found time, busy though he was with administration and many outside educational enterprises, for his great church. He presented his plan to Pope Blessed Pius X, who wrote an apostolic letter to Cardinal Gibbons exhorting American Catholics to support the idea. "Nothing would be more useful to the Church or more helpfully promote the welfare of the Republic." Then the saintly Pope made himself the first subscriber to the projected Shrine. From a desk drawer he gave Bishop Shahan three hundred dollars in Italian currency. And he promised the rector a mosaic of the Immaculate Conception from the Vatican Mosaic Factory, to grace the finished church.

Bishop Shahan began humbly. At first he published a little bulletin called *Salve Regina* to educate people about the Shrine and ask for funds. Nearly all the copy of the bulletin's first two years he wrote himself. It was too much with all his other work, and money was coming in too slowly—only $22,000 after two years. So he asked Father Bernard McKenna of Philadelphia to come to the University and be his secretary and at the same time director of the Shrine.

Before leaving Bishop Shahan it should be emphasized that he was truly the founder of the Shrine. It embodied his idea of a combined national monument and a University church. Night after night he sat up with Father McKenna, putting into the plans his knowledge of fifteen hundred years of church building and embellishment. When he died he left the Shrine what was left of his savings, $11,524.06. By his request he is bured there. His tomb is in a little Celtic chapel on the east side of the

Memorial Chapel as you walk from the crypt to the director's office. An effigy of the Bishop in pontifical robes lies on the tomb. At his funeral Bishop McNicholas, O.P., called him "perhaps the most dauntless crusader of Mary the Church of America has ever known."

The new director had three jobs, to raise funds, get the building up, and teach the newly established course in Mariology. Young Father McKenna went energetically to work. He organized offices in the basement of Caldwell Hall and soon raised the printing of *Salve Regina* to 300,000 copies each month. Next he constructed a small building north of Caldwell Hall for his growing office force, and a corrugated iron chapel where he and his workers said the Rosary at four every afternoon for the success of the Shrine. He persuaded his famous Dominican uncle, Father Charles H. McKenna, to write an indorsing article in the *Holy Name Journal*. That was important, for it got the Shrine a national hearing.

In the next twenty-three years Monsignor McKenna (he became a domestic prelate of the Pope in 1929) sent out 33 million copies of *Salve Regina*. Largely through its pages he raised over three million dollars and collected $300,000 worth of altar vessels and jewelry. There were some large benefactions, such as $100,000 from James Ryan of Philadelphia and half that sum from George Logan Duval of New York (the latter an endowment fund for the Chair of Mariology at the University). But the bulk of subscriptions were small sums of one, five or ten dollars. The first testamentary gift came from Father McKenna's mother, who sent him the fifty pounds she received from a deceased Irish relative.

One gift deserves special recording. In 1925 Mother Mary, foundress of the Dominican Sisters of the Sick Poor, asked her community to walk to their calls about New York City whenever possible for a year, and save the carfare for a gift to the Shrine. The gift was a hundred dollars, very likely the hardest-earned subscription ever sent in. It represented two thousand sacrifices.

At first the plans were not ambitious. Bishop Shahan wanted a French Gothic church costing a million dollars. French Gothic was soon turned down as out of keeping with downtown government buildings. And the million dollars changed to a higher sum by the enthusiasm of supporters. One subscriber of fifty dollars wrote in, "Why stop at a million dollars? Make it five millions." Arthur Brisbane, editor of the New York *American*, welcomed the idea of a national church dedicated to the Mother of the Redeemer, and urged a tower a thousand feet high. Of course Brisbane was talking like Jim Dandy. But the Bishop was touched and his scheme quickly broadened to the present nature and proportions of the undertaking, a round-arched Romanesque basilica comparable in size and beauty with the most magnificent cathedrals of the world.

Most important, therefore, was the choice of architect. Monsignor McKenna tells that Ralph Adams Cram, then the foremost American church architect, was approached. Cram said, "Why do you come to me? You have the best man in your own religion—Maginnis." So the firm of Maginnis and Walsh was engaged, in association with Mr. Frederick Murphy, professor of architecture at the local University.

For the site Doctor Edward Pace, fellow student of Bishop Shahan at Rome and long his associate at the University, offered a tract to the north of the campus. His offer was not accepted because it would put the Shrine too far away for ordinary religious functions. The University trustees gave eleven acres at the west side of the campus.

By 1920 plans and money were far enough along. Cardinal Gibbons as chancellor laid the cornerstone in the presence of Cardinal O'Connell and Archbishop Bonzano, the Apostolic Delegate. It was the Cardinal's last function, and by his side as deacon of honor stood Monsignor Van Antwerp, the first large donor to the Shrine. Among the thousands who assisted was a young priest from Peoria then studying at the University, Father Fulton J. Sheen. He headed the procession, carrying a candle. Bishop Sheen, if he will pardon the remark, has ever since been carrying a candle for our Lady.

Financing an enterprise like the Shrine is not easy. A parish priest can borrow money from banks for his building program; and so can a bishop. The people of the parish or

diocese are assured givers, and the loan carries hardly any risk. With a national venture like the Shrine there can be no assured givers or underwriters. With that in mind, two decisions were quickly made by the Building Committee headed by Bishop (later Cardinal) Denis Dougherty: no borrowing, and the crypt must be finished before pushing on the construction of the entire building.

In the next ten years Washington acquired an exquisite crypt. There is nothing like it anywhere. To begin with, it is the largest church crypt in the world, 438 feet long and 310 feet across at the widest, from east sacristy to west. The ceiling is low vaulted, 28 feet high, to carry the great weight of the floor and high altar upstairs.

Under the principal arch stands a Mary Memorial Altar made of onyx, the gift of 50,000 American women named Mary. Ranged about the central altar are fifteen chapels decorated with the mosiacs of Bancel LaFarge.

The five chapels to the north are dedicated to the Good Shepherd (that is the altar of the Blessed Sacrament), St. Joseph, St. Elizabeth, St. Ann and St. John the Evangelist. The connection is obvious: these are the saints intimately associated with the Incarnation.

In the west bay stand five chapels to Saints Agatha, Agnes, Cecilia, Perpetua and Felicitas, and Lucy; in the east bay five other chapels to Saints Anastasia, Susanna of Rome, Margaret of Antioch, Catherine of Alexandria, and Brigid of Ireland.

Monsignor McKenna tells how the chapels got their names. One night he and Bishop Shahan pondered long the names of women saints. The Bishop took down his missal and opened to the Canon of the Mass. There they were, the glorious seven remembered so remotely in the diptychs of the Church of Rome: Perpetua and Felicitas, Agnes, Lucy, Cecilia, Agatha, Anastasia. Three others were named by donors, St. Brigid's being given by the Ladies' Auxiliary of the Ancient Order of Hibernians.

The chapel of Saint Susanna had its own tale. On a visit to Rome the Bishop and the Monsignor said Mass at the Church of Santa Susanna, which Benedict XV had placed in the charge of the Paulist Fathers. They were impressed with the hospitality of Father Thomas Lantry O'Neill, C.S.P., the rector. What could they do to return his kindness? They resolved to name one chapel in the Shrine after Saint Susanna, martyr under Diocletian.

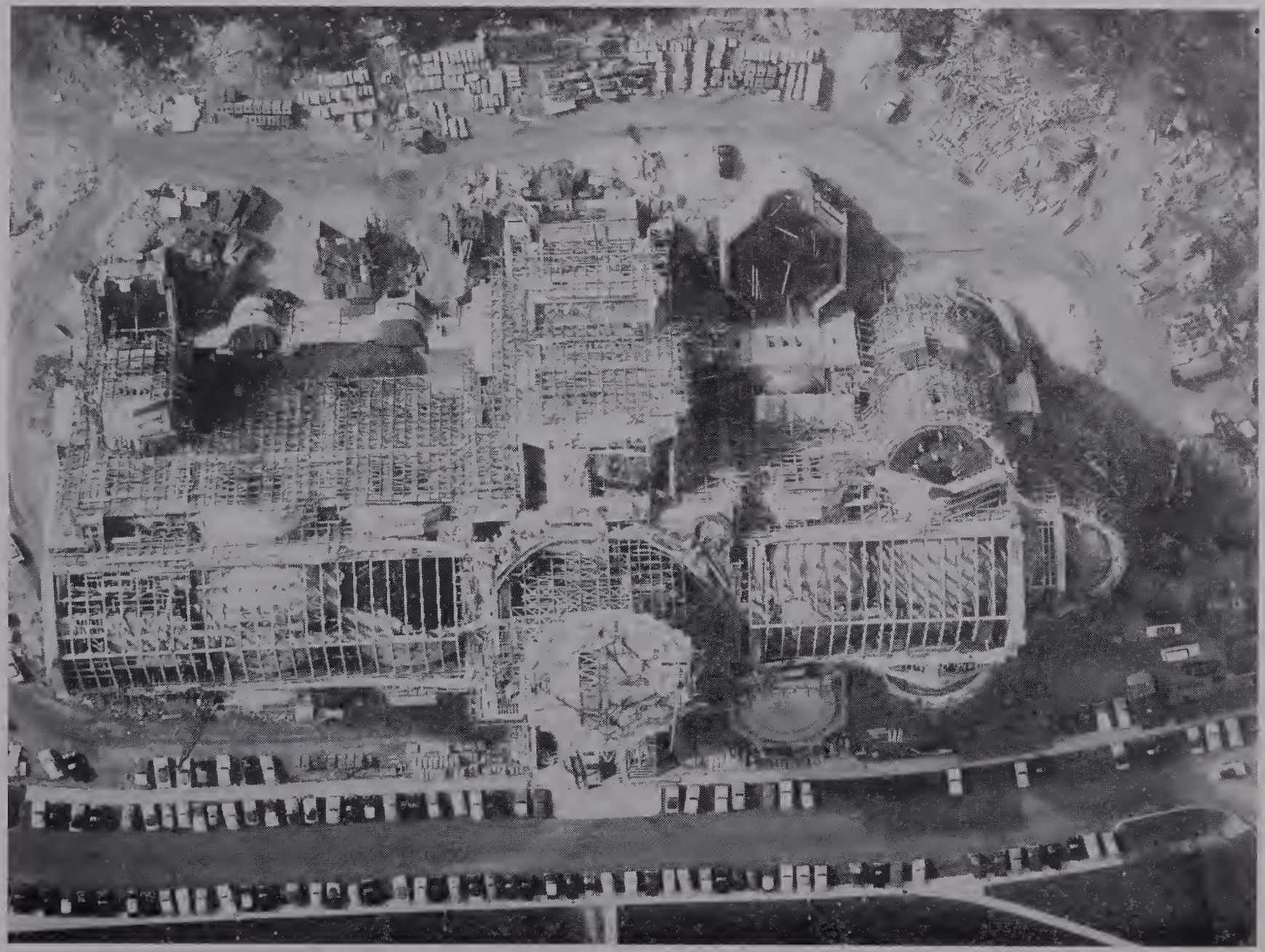
Above the fifteen chapels are lunettes of painted glass made by the since famous Charles Connick of Boston.

Ranged around the crypt stand fifty-eight marble columns, of many colors and from many countries. On their capitals are traced, phrase by phrase, four prayers to the Blessed Virgin, the Hail Mary, Hail Holy Queen, Magnificat, and Memorare. From the capitals springs a low-vaulted ceiling of Guastavino tiles inlaid with rich ceramics from the studio of Mary Chase Stratton, that depict the principal mysteries of the Catholic faith after the manner of Catacombs art.

Deep in the east sacristy stands a princely gift of the popes. Pope Blessed Pius X promised it to Bishop Shahan, and Benedict XV renewed the promise, but World War I held up its fulfillment. Pius XI sent Count Carlo Muccioli, head of the Vatican Mosaic Factory, to the Prado Museum at Madrid, there to make a careful copy of Murillo's masterpiece "The Immaculate Conception." Then the Count translated the painting into 35,000 pieces of colored stone. Mosaic work is slow, and Count Muccioli's factory was busy with other work for St. Peter's Basilica. Not until 1930 was the picture boxed and sent to Washington, where it was reverently received. Its destination is the upper basilica, in the place of honor directly behind the high altar.

Once up, the crypt became a center of devotion for the University and visitors. Each morning fifty young priests studying in the various schools say their Masses there. Seminarians from the Theological College chant High Mass on Sunday and Sunday vespers are sung by seminarians of the religious houses. Many hundreds of the American clergy have received minor and major orders there. Several times each year the crypt is crowded for sacred functions of the University.

Every twelfth of March the Apostolic Delegate comes to observe the anniversary of the coronation of Pius XII. Friars of the Atone-



AERIAL VIEW OF THE SHRINE IN OCTOBER OF 1958

ment observe the Church Unity Octave there from January 18th to 25th. Visitors come in large numbers, and the Washington sightseeing buses often stop at the crypt in connection with viewing the famous Franciscan Monastery just a mile away.

After completing the crypt, the Building Committee authorized laying the foundation for the entire building and raising the walls to the floor level of the upper basilica. Work went on until the depression of 1929 thinned the generosity of American Catholics. Contributions sharply fell off. In 1932 Bishop Shahan died, the chief support of the enterprise. In 1933 the decision of the Trustees of the University, to give precedence to other developments, led to the resignation of Cardinal Dougherty as chairman of the Building Committee. Monsignor McKenna could not continue after this withdrawal of his own Archbishop, himself resigning to become pastor of Holy Angels Church in Philadelphia.

Three directors succeeded him: the late Monsignor David T. Dwyer of Denver; Monsignor John J. O'Reilly of Hartford, who made his rectorship memorable by his effective sermons at the Sunday Masses; and now Monsignor Patrick J. O'Connor of Savannah-Atlanta, affectionately called "P.J." about the University campus, a capable preacher himself and widely known as a trainer of preachers.

To the director has fallen the hard task of maintaining popular interest in a project which for twenty years has stood still, keeping up an already vast building, and saving all he can from the annual Shrine collection and other donations for the future building-operations.

Now the great stage of the work is at hand. A large committee of bishops, headed by Archbishop Noll of Fort Wayne, has determined to commence raising the upper basilica in 1954 and thereafter to keep at it until the Shrine is done. They have appealed to all the faithful of the United States to give generously to the collection that in most places will be taken up on December 6th, the Sunday before the Feast of the Immaculate Conception.

This resolve of the bishops is timely. Next year will be the centenary of Pope Pius IX's solemn definition of the dogma that Mary was immaculately preserved from sin, by a singular privilege of God, from the very beginning of her existence.

Now the object of an entire hierarchy's solicitude, the upper basilica of the Shrine will match the crypt in beauty and usefulness. In feet its size will be: outside length 459, inside length 399, outside width at the transepts 240, inside width at the transepts 180, width across the nave 157, width of the nave itself 58, height of roof 120, height of dome 237, diameter of dome 108, height of campanile 316. Its 77,000 square feet will allow seating for 3,000 (no pews will be installed) and standing space for 6,000. These dimensions will place it among the ten largest churches in the world.

As originally planned, the basilica will be Romanesque in style, with rounded arches. No steel will be used in construction; thick walls and strong arches will carry the weight of the vaults and roof. The interior will be covered with marble up to the spring line of the vaults. Under the dome will stand an imposing marble altar, the gift of all the bishops. Twenty-eight other altars will stand in the bays and side chapels. The vaults, like those downstairs, will be of Guastavino tiles.

Though the planners have been influenced by St. Mark's in Venice and Hagia Sophia at Constantinople, the building will have a character of its own. On paper the dimensions suggest giantism; but in fact the blending lines will give an air of lofty spaciousness and strength. To those who love our Lady the place will be a reminder of her Litany titles —Tower of Ivory, House of Gold, Gate of Heaven.

Ornamentation of the exterior will be restricted to a few places, leaving the brightness and rich shadows of the different surfaces to create a changing beauty. Over the doors an upper porch will display many statues of historical figures who have been associated with devotion to the Mother of God. The outside of the dome will be set with many-colored tiles. The graceful campanile will be crowned by a pyramid with three stories of open arcading.

Lovers of Cardinal Newman's greatest sermon, "The Second Spring," remember his lyrical description of the synod coming into St. Mary's, Oscott. "I listen, and I hear the

sound of voices, grave and musical, renewing the old chant. . . . It comes from a long procession, and it winds along the cloisters. Priests and Religious, theologians from the schools, and canons from the Cathedral, walk in due precedence. And then comes a vision of well-nigh twelve mitred heads; and at last I see a Prince of the Church, in the royal dye of empire and of martyrdom, a pledge to us from Rome of Rome's unwearied love. . . ."

Multiply the sight by ten or fifteen, and that will represent the magnificence of future processions in the Shrine, moving toward the sacrifice of the Spotless Lamb in the sanctuary of His Mother Immaculate.

So it will be, thanks to the generosity of many millions of Americans. It is not the way of our countrymen to leave good things half done.

GOLDEN JUBILEE OF THE ORDINATION OF RIGHT REVEREND MONSIGNOR McKENNA, D.D.,LL.D., MAY 31, 1953, BELLEVUE STRATFORD HOTEL

APPRECIATION

In the construction of such a massive building as the National Shrine of the Immaculate Conception, many minds and many hands were necessary. From the humble beginnings in the basement of Caldwell Hall, which was assigned as Father McKenna's office for the work of the Shrine, until November 20, 1959, when we dedicate the opening of this vast edifice, has been a long journey.

A spirit of prayer pervaded the whole work. Beginning with a few devoted souls, the Salve Regina Office was constructed and additional members of the working staff were added day by day, and week by week—following this was added a little Salve Regina Chapel, a gift of the Sisters from Concordia, Kansas, whence every evening our workers stopped and said a rosary for the success of the project and for the intentions of those who had sacrificed through their donations for the Shrine.

The encouragement given us by the frequent visits of Bishop Shahan was outstanding. In some part of each day he came to hear the returns and watch the progress of the work and even when called away by business in the interest of the University, he received a weekly report on the work that was being done on the Shrine.

I would like to thank all of the Hierarchy, professors, priests, religious, visitors, and students who came to the Salve Regina Office to give us encouragement, both spiritual and monetary. Without their assistance the Shrine which we have today, could never have attained its present majestic form.

These were humble beginnings, but I feel that the blessings of God and His Blessed Mother came down upon us.

I would like to thank at this time those who for many years past have aided me in this work.

Mr. William J. Wheatley, M.A.
Marie V. Wheeler
(Secretary to Msgr. McKenna)
Augustus App, Ph.D.
Charles J. Sullivan

ST. PETER'S ROME

HIS EXCELLENCY, MOST REVEREND
PETER CANISIUS VAN LIERDE, O.S.A., D.D.

O Jesus, eternal High Priest, Who didst deign to raise Thy faithful servant, Pius XII, to the supreme dignity of Thy Vicar on earth and to grant him the grace to be a fearless defender of the faith, a valiant champion of justice and peace, zealous in proclaiming the glory of Thy Most Holy Mother, a shining example of charity and all virtues, deign now to grant us, in view of his merits, the graces we ask of Thee; so that, made certain of his efficacious intercession with Thee, we may one day see him raised to the honours of our altars. Amen.

from *The Boston Pilot*

Vicar-General of Vatican City

Papal Sacristan to His Holiness, Pope Pius XII

Titular Bishop of Porphyriensis

Exalted and illustrious Son of St. Augustine

Erudite scholar and author of renown

Knight of Ancient Order Lion of Holland

Nullum quod tetegit non ornavit.

CONCLUSION

As I come to the closing pages of "My Memoirs of the Crypt", I take this opportunity to thank Almighty God and His Blessed Mother for preserving me to this happy day of November 20, 1959, the day of the dedication of this great Shrine of our Blessed Mother. This is the day that I have yearned, waited, and prayed for. This is the day that completes my hitherto unfinished Song in Stone to Mary.

May the spirit of Bishop Shahan descend upon us, one and all. May the Holy Ghost inspire us with greater wisdom to follow in the footsteps of that great dreamer and visionary in the completion of this noble Shrine. It is the intention of the author of these Memoirs to give forth to the world a little of the noble and courageous self sacrifice of Bishop Thomas J. Shahan.

Now all of us can view the almost finished product of what was in his mind. Never for an instant did he doubt the accomplishment of this great work. Before a spade full of earth was turned, in his imaginative mind he had the whole building constructed with trees and shrubs in their proper places, and each vista of the interior of the Shrine completed in its proper perfection.

May the example of this great prelate be an incentive to us and urge us on to greater work for Jesus and Mary and the Catholic Church.

MOTHER GENERAL OF THE HOLY REDEEMER SISTERS AND HER SISTER

FOUR ACTIVE WORKERS FOR SHRINE—JOHN, CATHERINE, ROSE AND THEIR BROTHER, MSGR. BERNARD A. McKENNA, FIRST DIRECTOR OF THE NATIONAL SHRINE.

MSGR. McKENNA AND MR. WILLIAM J. WHEATLEY

Almost at the completion of this book, the author was greatly grieved by the loss of my efficient helper and faithful companion of many years, Mr. William J. Wheatley.

Only a few days before going to press, he was taken seriously ill and died on August 12, 1959, before the completion of this work in which he was engaged. The author sang the Solemn Requiem Mass for the repose of his soul at Holy Angels Church.

Requiescat in Pace.

The sudden death of Mr. Wm. J. Wheatley within a week of the closing, which was to have been on September 8, 1959 was a real shock to me.

On this occasion, my Secretary, (Mrs.) Marie V. Wheeler, with untiring energy came to my assistance and supported me in this crisis. Owing to this I was able to close this book.

MR. DANIEL McKENNA, SR.

MRS. ANNA McKENNA

McKENNA FAMILY IN 1924 CELEBRATING 100TH ANNIVERSARY OF AUNT KATE
Father McKenna, Rose, Aunt Kate, John, Catherine. Catherine and Marie McKenna of Longbranch.

SILVER JUBILEE AS PASTOR OF HOLY ANGELS CHURCH

Left to right: (rear) Rt. Rev. Msgr. Adolph Baum, Msgr. Cletus Benjamin, Msgr. McKenna, Very Rev. Bertrand Johannsen, O.P., Msgr. Charles B. McGinley, Msgr. Vincent L. Burns. (front) Rev. Dr. Lallow, Rev. Dr. Patrick Collis, Rev. Leo Reichart, O.S.A., Brother Edward, Brother Ignatius.

SILVER JUBILEE AS PASTOR OF HOLY ANGELS CHURCH
Left to right: Rt. Rev. Msgr. Adolph Baum, Msgr. Cletus Benjamin, Msgr. McKenna, Very Rev. Bertrand Johannsen, O.P., Msgr. Charles B. McGinley, Msgr. Vincent L. Burns.

RT. REV. MSGR.
FRANCIS J. BRENNAN, D.D., J.U.D.

7 January 1959

My dear Monsignor,

Thank you for your kind wishes and generous gift at Christmastide. It was nice of you to think of me at that season.

I passed the Residenza the other afternoon and thought of the happy hours we had together during your European excursion. The day before New Year's I dined with Cardinal Ottaviani, and you will be pleased to learn that I found him in fine form. He was delighted that Abp. Vagnozzi is the new Delegate to the States.

With the prayer that the New Year will bring you every choice blessing, I am

Gratefully yours,

Rt. Rev. Msgr. Francis J. Brennan

SISTERS OF PROVIDENCE

In the work for the Crypt of the National Shrine, one devoted personage, Sister Dominic, should not be forgotten. So intense was her love for the Shrine and of the Crypt in particular, that she worked herself almost to death in its interest. Having been forced to leave the Shrine to recover her health, on her return she wrote to Monsignor McKenna—"that so great was her love for this work, that her return to the Crypt was, next to Heaven, her fondest thought."

One of her great works was the recording of events and incidents pertaining to the National Shrine. Thanks to her labors in this regard we are able to place before our readers these valuable notes which clarify in a great measure the intimate work pertaining to the Shrine. To her and her able companions at the Shrine, the good Sisters of Providence of Covington, Kentucky, we owe a deep debt of gratitude for these interesting notes.

THE NATIONAL SHRINE OF THE IMMACULATE CONCEPTION

Fourth and Michigan Avenue, N.E. · Washington 17, D. C.

OFFICE OF THE DIRECTOR

October 21, 1959

Rt. Rev. Msgr. Bernard A. McKenna,
Holy Angels Rectory
70th Avenue and York Road,
Oak Lane, Philadelphia, Pa.

Dear Monsignor McKenna:

As the Day of the Dedication of the upper church of the National Shrine of the Immaculate Conception draws close, I am sure that your mind is filled with memories of Bishop Shahan and of the early struggles in which a beginning of the Shrine was made.

The idea of the Shrine and the majestic building which is now nearing completion have arisen out of the dreams of Bishop Shahan - dreams which you had the privilege of sharing with him. Now we can see the realization of the first efforts, but before 1920 it was a matter of trying to arouse interest and support in something that would not come into being for many years, something whose majesty would be hard to picture or realize.

In His good Providence, God has given you the privilege of living through the first forty years of the history of the Shrine until the Day of the Dedication of the superstructure. We feel that you should have a place of honor during the ceremonies of the Dedication of the National Shrine of the Immaculate Conception on Friday morning, November 20, at 10:30 a.m.

We feel that, because of your years, it would not be fair to ask you to participate in the ceremonies themselves. It is my privilege, however, to invite you to sit in a place of honor in the sanctuary during the ceremonies. We would like to state in the program of the ceremonies for that day that you will be seated in a place of special honor. I extend this invitation to you in the name of the Cardinals and Bishops of the country.

The joy that I know you will feel on that day is richly deserved because of your lifelong devotion to Our Lady and to her Shrine. Hoping to hear from you soon, and with every cordial best wish, I am

Faithfully yours in Christ,

Patrick A. O'Boyle

Archbishop of Washington

MSGR. B. A. McKENNA IN FRONT OF HOLY ANGELS CHURCH, APRIL, 1939

LETTER TO ARCHBISHOP O'BOYLE FROM MSGR. McKENNA

October 25, 1959.

Most Rev. Patrick A. O'Boyle, D.D.
Chancellor-Catholic University of America
Washington 17, D. C.

My dear Archbishop:

Your kind invitation to be with you on the day of Dedication of the upper Church of the National Shrine of the Immaculate Conception, gave me an additional assurance of your deep interest in me and my work for the Crypt of the National Shrine.

Your added interest in the construction of the upper Church in which you had such a great part has touched me deeply. On February 18, 1953, Bishop Noll, of happy memory, wrote me as follows—

> "Dear Monsignor:
>
> I was very happy to receive today a copy of "A SONG IN STONE TO MARY", which contains the story during thirty years of the project initiated by the late Bishop Shahan and yourself—namely, that of starting the beautiful Basilica to Mary Immaculate on the C.U.A. Campus. I am already reading the story and since I had rather close contacts with Bishop Shahan from the time he first promulgated his "DREAM" and had many visits with you, in which we discussed this subject, old memories are revived in my mind. I was present at the Cornerstone laying.
>
> With best wishes, I am,
> Yours sincerely in Christ
> J. NOLL, Bishop of Fort Wayne."

Thank you for assuring me a place of special honor during the Ceremonies of the Dedication of the National Shrine, which I graciously accept, and also of your delicate thought of me in not participating in the Ceremonies, and I thank all the Cardinals and Bishops for their interest in my work on the Crypt.

I am, sincerely yours in Christ,

MSGR. BERNARD A. McKENNA

BAM/mvw

LETTER FROM NEPHEW OF SIR JAMES RYAN TO MONSIGNOR BERNARD A. McKENNA

Tokyo, October 18, 1959

Dear Monsignor McKenna,

Sister Stanislaus at Oak Lane Carmel has kept me posted on your recovery and persevering endeavours despite persistent weakness. God certainly gave you reserves of courage and devotion, and His grace has not been void in your use of it.

Today's mail brought me the beautiful brochure—"LITTLE SIGNALS". Allow me to observe that the record it contains should inspire others to continue the great work of the Shrine of the Immaculate Conception initiated in 1884, brought to realisation by Bishop Shahan of saintly memory with your faithful cooperation during the early decades of this century, and now nearing completion, we trust.

It was my privilege to have marched back and forth over the Shrine site, literally thousands of times during the training given to the Students Army Corps at CUA in late 1918.

In fact, we actually surveyed the ground, though without reference to the future Shrine; merely for practice. Happily any skills we may have derived from those three months were not needed for war purposes. The good health I have enjoyed during these forty odd years dates largely to those exercises.

However, my most cherished memory is of Bishop Shahan's Requiem in the Shrine crypt. The late Archbishop Curley had me as chaplain by his side. The late Archbishop McNicholas spoke unforgettably about encouragement in a priest's life, and when he pointed to Bishop Shahan as an "apostle of encouragement", there was at least one who registered assent in his heart with utmost gratitude. I still have the Missal he gave me for my first Mass which he attended, in Rome, March 8, 1925. I am sure that from heaven good Bishop Shahan keeps up unremittingly the solicitude he felt for all.

Meantime my second year in this second "hitch" in Japan has passed by. I have not done anything directly, for mission endeavour, beyond helping out in some parishes in Kyoto diocese. Yet the retreat work which began at the end of 1957 here in Tokyo has kept me decently occupied at intervals ever since. Some twenty odd retreats, four of them in HongKong, and four on Taiwan, the rest in Japan, have been a real challenge. Right now such calls have slackened off, and other than some recollection days for the Graymoor Fathers near Yokohama no retreat talks are scheduled until 1960.

This evening will take me to Tachikawa Air Base for Mass at 6 in the East Chapel. There are two chapels there, only one priest, and a large hospital, not to mention thousands of airmen and their dependents. They need more chaplains everywhere in the armed forces, just as if we were at war.

You will have read of the typhoons in Carolina and also perhaps in Japan. The Maryknoll mission stations at Yokkaichi and Kuwana, both near Nagoya, on the edge of Kyoto diocese, were hard hit. Kuwana is still being flooded afresh at each rise of tide; the sea walls once breached are not readily replaced. But the Lord must bring good out of such disasters. A main obstacle to conversions here is the current prosperity.

Kindly remember me to the Fathers at Oak Lane, to Katie and Marie Wheeler and all the household of the faith at Holy Angels.

Ad multos annos, Respectfully yours in Christ,

(signed) RYAN HUGHES, M.M.

Dedication of The National Shrine of The Immaculate Conception Washington, D. C. November 20, 1959

OFFICERS OF THE MASS

Celebrant:	His Eminence Francis Cardinal Spellman Archbishop of New York
Preacher:	Most Reverend Joseph E. Ritter Archbishop of St. Louis
Deacon:	Very Reverend Raymond J. Hunt, O.M.I.
Sub-Deacon:	Very Reverend John P. McCormick, S.S.
Assistant Priest:	Rt. Rev. Monsignor William J. McDonald
Deacons of Honor:	Rt. Rev. Monsignor John J. Reilly Rt. Rev. Monsignor Patrick J. O'Connor

Seated in a place of honor in the sanctuary:

Rt. Rev. Monsignor Bernard A. McKenna
First Director of the National Shrine

First Printing: Feast of Christ the King, October 25, 1959
Second Printing: Feast of the Purification of Our Blessed Mother, February 2, 1960

ILLUSTRATIONS

BOOK "A"

Pope John XXIII 4
John Cardinal O'Hara 10
Bishop Shahan 12
Final Drawing of Shrine 14
Most Rev. Patrick A. O'Boyle 16
Five Popes 18
Saint Pius X 20
Benedict XV 22
Pius XI 24
Pius XII 27
James Cardinal Gibbons 30
Golden Jubilee of Cardinal Gibbons 37
American Hierarchy 1927 39
American Hierarchy 1931 41

BOOK "B"

Bishop Shahan 43
Editors of Catholic Encyclopedia 47
Consecration of Bishop Shahan 49
Map of Catholic University 51
Msgr. Sigourney Fay 57
1914 Model of Shrine 59
Most Rev. John F. Noll 61
Inside of Caldwell Hall 63
Blessing of Site 65
Actual Blessing of Site 67
Laying of Cornerstone 69
Crowd at Cornerstone 71
Ambassadors at Cornerstone 73
Preparation for Cornerstone 74
Actual placing of Cornerstone 75
Inside of Crypt 79
Detail view of Columns 81
Breaking of Ground 83
Excavation of Crypt 85
Progress of Work 87
Architects' Plans of Shrine 92
First Mass in Crypt 108
North Apse in 1925 110
Chapel at Trinity College 114
King of Belgium at Trinity 116
Campus of Catholic University 142
Near Completion of Crypt in 1931 144
Most Rev. John T. McNicholas 150

BOOK "C"

Blessed Mother 163
Msgr. B. A. McKenna 164
Class of 1903, St. Charles Seminary 167
Trip to Holy Land 168
Father McKenna 171
Archbishop Prendergast 175
Laying of Cornerstone 177
Very Rev. C. H. McKenna, O.P. 181
Holy Name Convention 1924 183
Arrival of Cornerstone 187
Bishop Shahan and Father McKenna 188
Foresters Present Check for $50,000 189
Mary Memorial Tablet 191
Mary Memorial Altar 193
Sanctuary Lamp 195
Ceramic of Holy Ghost 197
Ancient Order of Hibernians 199
Investiture of Msgr. McKenna 228
Murillo's Mosaic 230
Cardinal Borgongini Duca 232
Blessing of Mosaic 234
Papal Broadcast 236
George Logan Duval 240
Ordinations in the Shrine 244
Canopy Bearers 246
Christmas Cards 247
Salve Regina Office 249
Archbishop Michael J. Curley 251
Convent at Repatrice 253
Christ of the Andes 260
Dominican Retreat House 261
Trip to Orient 264
Coronation of Pope Pius XII 265
Reception for Cardinal Dougherty 267
Banquet for Catholic Historical Society 268
Mass at Cathedral 269
50th Anniversary of Holy Angels 270
Holy Name Convention in N. Y. 271
50th Anniversary of Msgr.'s Ordination 272
Dinner for Bishop Von Lierde 273
Cardinal Spellman Pilgrimage 275
Vincentians Anniversary 277
Grotto at Holy Angels Parish 278
Cardinal Fumasoni Biondi 279
Cardinal Ottaviani 281
Cardinal Pizzardo 283
Archbishop Bernardini 285
Mrs. Sarah Collier 287
Cardinals Cerretti and Bonzano 288
Cardinals Farley and O'Connell 289
Father Wynne, S.J., Archbishop Robinson and President Sean O'Kelley 290

Monsignors Pace and McGoldrick.....291
Father William M. Slattery, C.M.....292
Most Rev. T. S. McDermott, O.P.....292
Mrs. Mary Chase Stratton, Frederick V. Murphy, Msgr. B. A. McKenna and Charles Maginnis.....293
Msgrs. Guilday and Lavalle.....294
Mother Anna Dengel.....295
Sir James Ryan.....296
Most Rev. Bryan McEntegart.....297
Bishop J. Carrol McCormick.....298
Father Walsh, S.J.....298
Bishop John J. McNamara and Very Rev. Ignatius Smith, O.P.....299
Archbishop Robinson, Admiral Benson, General Bliss, and Sir Esme Howard.....300
Resumption of work on the Shrine.....309
Cardinal Spellman of New York.....311
Cardinal Cushing of Boston.....312
Leaders of Shrine Project.....313
Floor Plan of Crypt.....315
Cassidy Construction Company.....316
Whitty Construction Company.....317
Matthew McCloskey, Sr.....318
Shrine Work by McShain, Inc.....319
John J. McShain.....321
Archbishop Vagnozzi.....322
Cardinal Cioganni.....323
Msgr. Thomas J. Grady.....324
Aerial View of Shrine.....328
St. Peter's in Rome.....333
Most Rev. Peter Canisius Van Lierde, O.S.A...333
Mother Hiltrudis and Sister.....333
The McKenna Family Walking in Atlantic City.334
Mr. William J. Wheatley.....335
The McKenna Family.....336
Author's Father and Mother.....336
100th Anniversary of Aunt Kate.....336
Silver Jubilee as Pastor of Holy Angels Church..337
Silver Jubilee as Pastor of Holy Angels Church..338
Msgr. Brennan's letter.....339
Msgr. B. A. McKenna in front of Holy Angels Church.....341

INDEX

PAGE

His Holiness Pope John XXIII..... 5
Memoirs..... 7
Personal Tribute..... 8
Foreword..... 9
Prophesy..... 13
Apostolic Letter of the Pope, Pius X..... 21
James Cardinal Gibbons..... 28
Cardinal Gibbons and the University..... 32
Pledge Catholic Support..... 33
Celebrities in Survey during Construction..... 35
John Ruskin..... 36
Golden Jubilee of Cardinal Gibbons..... 38
Preliminary Planning by Charles D. Maginnis... 40
The Three Philadelphians..... 42
Bishop Shahan by Maurice Francis Egan..... 44
Fifty Years Ago by
Rev. Henry J. Browne, Ph.D..... 46
Consecration of Rt. Rev.
Thomas J. Shahan, D.D..... 50
Inspiration of the Shrine by
Rt. Rev. Thomas J. Shahan, D.D..... 52
Inception of the National Shrine..... 54
Originator of Title "Salve Regina"..... 57
Salve Regina Bulletin, January 1914..... 58
A Plastic Model of Proposed Shrine..... 60
A Notable Benefactor of the Shrine..... 62
Vast Shrine is Begun..... 66
Laying of Foundation Stone..... 70
A Substantial Advance—
Salve Regina Bulletin, May 1918..... 84
Progress of the National Shrine..... 86
Why Washington was chosen as location..... 91
Architectural Record..... 92
The Crypt.....107
Bishop Shahan and Trinity.....115
Chronology of the Shrine and Crypt.....119
Letter of Cardinal Bisleti—Salve Regina.....134
Bishop Shahan's Sermon at
Msgr. George A. Dougherty's Funeral.....135
The Spirit of Bishop Shahan by Speer Strahan..138
Sermon of Archbishop
John T. McNicholas, O.P.....151
Bishop Shahan laid to rest in
the National Shrine.....156

PAGE

A Personal Review.....160
Color Picture.....163
Foreword by Rt. Rev. Msgr.
Bernard A. McKenna.....165
Early Life of Father McKenna.....166
Letters to Father McKenna from Bishop
Shahan—1911-1915.....169
Official Program—Laying of the Cornerstone....178
Mary's Eloquent Advocate.....184
Religious Section.....185
Catholic Order of Foresters.....190
The High Altar (Mary Memorial).....192
Description of Sanctuary Lamp.....196
A.O.H. Convention—July 21, 1931.....200
Introduction to Chronology.....201
Investiture Sermon for Msgr.
Bernard A. McKenna.....213
Chronology.....213
Program of Investiture.....229
Donors of Mosaic.....231
Broadcast—C.U. Officials and Diplomats.....237
George L. Duval—Creator of Marian Chair....239
Ordinations in the Shrine.....244
Christmas Mail.....247
Salve Regina Employees.....250
My Resignation.....252
Archbishop Curley—My Resignation.....257
Dominican Retreat House.....261
Monsignor McKenna—President of American
Catholic Historical Society.....266
Golden Jubilee of Ordination, 1903–1953.....276
Letters from Cardinal Fumasoni-Biondi.....280
Letters from Cardinal Ottaviani.....282
Letters from Cardinal Pizzardo.....284
Article on Archbishop Philip Bernardini.....286
Mother Anna Dengel—Foundress of
Medical Missionaries.....295
Letter from Bishop Bryan McEntegart.....297
Letter from Archbishop Noll.....301
Letter from Archbishop McNicholas.....302
Cardinal Pizzardo, John J. Wynne, S.J.....302
Letter from Michael Francis Doyle.....303
Msgr. McKenna elected member of
Board of Trustees.....304

PAGE

Letter from Bishop Joseph Schrembs.....303
Letter from Sister Mary de Paul.....304
Letter from James McVann, S.C.P.....304
Letter from Ernest Laplace.....305
Letter from Sister Mary Paul, M.M.....306
A Tribute to our Pastor by Marie V. Wheeler .307
Acknowledgement.....307
Letter from Archbishop O'Boyle to
Msgr. McKenna.....308

PAGE

Letter from J. Wade Smith, O.M.I.....308
Leaders in Shrine Construction.....313
Rev. Anthony L. Ostheimer—
Standard and Times.....314
Article by James McVann, C.S.P.....325
Appreciation.....331
Conclusion.....333

DATE DUE

MEL #12343224x			
Shipped	9/13/18		
GAYLORD			PRINTED IN U.S.A.

MARYGROVE COLLEGE LIBRARY
Memoirs of the first director of
270.921 M19
3 1927 00114408 5

270.921
M19

MARYGROVE LIBRARY DETROIT MICH.